Elementary Classics

VIRGIL

AENEID XII

T. E. PAGE M.A.

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MACMILLAN AND CO., LIMITED, LONDON.

Elementary Classics

P. VERGILI MARONIS AENEIDOS

LIB. XII.

EDITED FOR THE USE OF SCHOOLS

BY

T. E. PAGE, M.A.

ASSISTANT MASTER AT CHARTERHOUSE

WITH VOCABULARY

BY THE REV. G. H. NALL, M.A.

ASSISTANT MASTER AT WESTMINSTER SCHOOL

London

MACMILLAN AND CO., LIMITED

NEW YORK: THE MACMILLAN COMPANY

1899

GLASGOW: PRINTED AT THE UNIVERSITY PRESS
BY ROBERT MACLEHOSE AND CO.

INTRODUCTION.

P. Vergilius[1] Maro was born Oct. 15, B.C. 70, at Andes, a small village near Mantua in Cisalpine Gaul, five years before Horace and seven before C. Octavius, who later, under the names of Octavian and Augustus, was destined to become his great patron. His father was a yeoman, and cultivated a small farm of his own. The boy was educated at Cremona and Mediolanum (Milan), and is said to have subsequently studied at Neapolis (Naples) under Parthenius of Bithynia, from whom he learnt Greek, and at Rome under Siron, an Epicurean philosopher, and Epidius, a rhetorician. His works afford ample evidence of his wide reading, and he certainly merits the epithet of *doctus* to which all the poets of his age aspired;[2] a noble passage in the Georgics (2. 475-492) expresses his deep admiration

[1] The spelling *Virgilius* is wrong, but as an English word it seems pedantic to alter 'Virgil' established as it is by a long literary tradition.

[2] Ellis, Cat. 35. 16 n.

for scientific and philosophic study, while throughout the Aeneid, and especially in the speeches of the fourth Book, there are marked traces of that rhetorical training which has left such a profound impress on the literature of the succeeding century.

On completing his education he seems to have returned home, and some of the minor poems ascribed to him—*Ciris*, *Copa*, *Culex*, *Dirae*, *Moretum*—may be in reality youthful attempts of his composed during this period. Our first certain knowledge, however, of his poetic career begins in B.C. 42, when, after the defeat of Brutus and Cassius at Philippi, the Roman world passed into the hands of the triumvirs Octavian, Antony, and Lepidus. They had promised their victorious veterans the lands of eighteen cities in Italy, among which was Cremona, and subsequently it became necessary to include the neighbouring district of Mantua.[1] Virgil's father was threatened with the loss of his farm,[2] but the youthful poet had secured the favour of C. Asinius Pollio, governor of Cisalpine Gaul, and of L. Alfenus Varus, his successor (B.C. 41), whose assistance he invokes in the sixth Eclogue. Pollio, himself a scholar and poet,[3] accepted the dedication of his earliest Eclogues,[4]

[1] Ecl. 9. 28 *Mantua vae miserae nimium vicina Cremonae.*

[2] The date of this is usually given as 41 B.C., but a year or two later (say B.C. 39) seems more probable: see Class. Rev. vi. p. 450.

[3] Hor. Od. 2. 1.

[4] Ecl. 8. 11 *a te principium.*

and secured for him an introduction to Octavian at Rome,[1] as a result of which he obtained the restoration of the farm. His gratitude to the youthful triumvir finds expression in the Eclogue which he prefixed to the others, and which now stands at their head.

From this time Virgil lived at Rome or Naples enjoying the bounty and friendship of the Emperor and forming part of the select circle of distinguished men, which his minister Maecenas—the great literary patron of the day—gathered round him in his mansion on the Esquiline. It was at the request of Maecenas[2] that he composed the four Books of the Georgics, written between 37 B.C. and 30 B.C., and dedicated to him.[3] We know little of his life, but it was he who introduced Horace to Maecenas,[4] and in Horace's writings we catch an occasional glimpse of him, notably in the description of the famous 'journey to Brundisium', when he joined the party of Maecenas at Sinuessa, and, along with Plotius and Varius, is classed by his brother-poet in a memorable phrase among 'the fairest souls and dearest friends on earth',[5] while on another occa-

[1] Schol. Dan. on Ecl. 9. 10 *carmina quibus sibi Pollionem intercessorem apud Augustum conciliaverat.*

[2] Georg. 3. 41.

[3] Georg. 1. 2.

[4] Hor. Sat. 6. 55 *optimus olim | Vergilius, post hunc Varius dixere, quid essem.*

[5] Sat. 1. 5. 41 *animae, quales neque candidiores | terra tulit, neque quis me sit devinctior alter.*

sion Horace makes his starting for a tour in Greece the occasion for an Ode, in which he prays that the ship which bears so dear a trust may restore it safe to the shores of Italy, 'and preserve the half of my life'.[1]

In the opening lines of the third Georgic Virgil had already announced his intention of attempting a loftier theme and producing a great national epic, of which Augustus should be the central figure, and the emperor himself is said to have written to him from Spain (B.C. 27) encouraging him to publish the poem, which he was known to have in hand, and which Propertius a year or two later heralds as 'something greater than the Iliad'.[2] While he was engaged on its composition in B.C. 23, Marcellus, the nephew and destined heir of Augustus, died, and Virgil introduced into the sixth Book the famous passage (861-888) in which he is described, and of which the story is told that when the poet recited it in the presence of Octavia, the bereaved mother fainted away.[3] In B.C. 20 he visited Greece and met Augustus, who was returning

[1] Od. 1. 3. 8 *et serves animae dimidium meae.* Those who choose can suppose that there were two Virgils thus dear to Horace.

[2] Prop. 3. 26. 65 *Cedite Romani scriptores, cedite Grai,*
Nescio quid majus nascitur Iliade.

[3] Donatus, § 47 *Octavia, cum recitationi interesset, ad illos de filio suo versus,* Tu Marcellus eris, *defecisse fertur atque aegre refocillata dena sestertia pro singulo versu Virgilio dari jussit.*

from Samos, at Athens, whence he accompanied him homewards, but his health, which had been long weak, broke down, and he died at Brundisium Sept. 22, B.C. 19.

He was buried at Naples on the road which leads to Puteoli. The inscription said to have been inscribed on his tomb refers to the places of his birth, death, and burial, and to the subjects of his three great works:

> *Mantua me genuit, Calabri rapuere, tenet nunc*
> *Parthenope: cecini pascua, rura, duces.*

Virgil was largely read in his own day, and his works, like those of Horace, at once became a standard text-book in schools,[1] and were commented on by numerous critics and grammarians, of whom Aulus Gellius in the second century and Macrobius and Servius in the fourth are the most important. The early Christians in the belief, still unquestioned in the days of Pope,[2] that the fourth Eclogue contained a prophecy of Christ, looked upon him almost with reverence, and it is not merely as the greatest of Italian singers, but also as something of a saint, that Dante claims him as his master and guide in the *Inferno*. In popular esteem he was long regarded as a wizard (possibly owing to his description of the Sibyl and the under world in the sixth Aeneid), and it was

[1] Juv. Sat. 7. 226.

[2] See his 'Messiah, a sacred Eclogue in imitation of Virgil's Pollio'.

customary to consult his works as oracles by opening them at random and accepting the first lines which were chanced upon as prophetic. The emperor Alexander Severus thus consulted the *Sortes Vergilianae*, and opened at the words Aen. 6. 852 *tu regere imperio populos, Romane, memento*, while Charles I. in the Bodleian Library at Oxford came upon the famous lines Aen. 4. 615-620:

> *at bello audacis populi vexatus et armis,*
> *finibus extorris, complexu avulsus Iuli,*
> *auxilium imploret, videatque indigna suorum*
> *funera; nec, quum se sub leges pacis iniquae*
> *tradiderit, regno aut optata luce fruatur,*
> *sed cadat ante diem mediaque inhumatus arena.*

In considering Virgil's writings, it must be borne in mind that, with the exception of satire, Roman poetry is entirely modelled on Greek. Terence copies Menander, Lucretius Empedocles, Horace Alcaeus and Sappho, Propertius Callimachus, and so on. Virgil in his Eclogues professedly imitates Theocritus, in his Georgics Hesiod, and in the Aeneid Homer. The cultured circle of readers for whom he wrote would probably have turned aside with contempt from a poem which relied wholly on native vigour, and did not conform, at any rate outwardly, to one of the accepted standards of literary excellence. They relished some happy reproduction of a Greek phrase, which was 'caviare to the general',

much in the same way that English scholars sometimes dwell with peculiar satisfaction on passages of Milton which it needs a knowledge of Latin to appreciate. Horace in his treatise on Poetry (l. 268) lays down the law which was considered universally binding on all poets:

vos exemplaria Graeca
nocturna versate manu, versate diurna;

and Seneca (Suas. 3) tells us that Virgil borrowed from the Greeks *non surripiendi causa, sed palam imitandi, hoc animo ut vellet adgnosci.*

The Bucolics (Βουκολικά 'songs about herdsmen') consist of ten short poems commonly called Eclogues (*i.e.* 'Selections') and belong to the class of poetry called 'pastoral'. They are largely copied from Theocritus, a Greek poet who flourished during the first half of the third century B.C., and who, though born at Cos and for some time resident in Alexandria, spent the chief portion of his life in Sicily. His poems, called 'Idylls' (Εἰδύλλια) or 'small sketches', are descriptive for the most part of country life and often take the form of dialogue. Their origin is to be traced to that love of music and song which is developed by the ease and happiness of pastoral life in a southern clime (Lucr. 5. 1379 *seq.*), and to the singing-matches and improvisations common at village feasts, especially among the Dorians who formed so large a proportion of the colonists of Sicily. The Idylls however differ from the Eclogues in a marked

manner. They are true to nature; the scenery is real; the shepherds are 'beings of flesh and blood';[1] their broad Doric has the native vigour of the Scotch of Burns. The Eclogues, on the other hand, are highly artificial. They are idealized sketches of rustic life written to suit the taste of polished readers in the metropolis of the world. 'Grace and tenderness' are, as Horace notes,[2] their chief characteristics, and the 'Lycidas' of Milton is an enduring monument of his admiration for them, but true pastoral poetry can scarcely be written under such conditions. The shepherds and shepherdesses of the Eclogues, like those depicted on Sèvres porcelain or the canvases of Watteau, are 'graceful and tender,' but they are imaginary and unreal.

The Georgics (Γεωργικά) are, as their name implies, a 'Treatise on Husbandry' consisting of four Books (containing in all 2,184 lines), of which the First deals with husbandry proper, the Second with the rearing of stock, the Third with the cultivation of trees, and the Fourth with bee-keeping. They profess to be an imitation[3] of Hesiod, a very ancient

[1] Fritzsche, Theocr. Introd.

[2] Sat. 1. 10. 44 *molle atque facetum | Vergilio annuerunt gaudentes rure Camenae.*

[3] G. 2. 176 *Ascraeumque cano Romana per oppida carmen.* Virgil, however, borrows largely from other writers, e.g. from the Diosemeia and Phaenomena of the astronomical poet Aratus, from Eratosthenes of Alexandria, and from the Θηριακά of Nicander.

poet of Ascra in Boeotia, whose poem entitled 'Works and Days',[1] consists of a quantity of short sententious precepts thrown into a poetic form. Such poetry is called 'didactic' because its aim is to convey instruction. In early ages, when writing is unknown or little used, proverbs and precepts are naturally cast into a poetic mould for the simple reason that they are thus rendered less liable to alteration and more easy of recollection.[2] Even when prose writing has become common a philosopher or a preacher may endeavour to render his subject more attractive by clothing it in poetic dress,[3] and shortly before Virgil began to write Lucretius had so embodied the philosophic system of Epicurus in his *De Rerum Natura.* That splendid poem was constantly in Virgil's mind when he wrote the Georgics, but, though he found in Lucretius a source of inspiration and in Hesiod a model, he differs widely from them both. Hesiod wrote didactic poetry because in his day it was practically useful, Lucretius wrote it in the interests of what he believed to be philosophical truth; Virgil's object is on the other hand not primarily to instruct but to please. What he writes is excellent sense, for he thoroughly understood his subject, and his love for agriculture and the 'divine country' is undoubtedly genuine, but he writes to gratify the

[1] Ἔργα καὶ Ἡμέραι.

[2] The use of rhyming rules is known to all boys.

[3] Cf. Lucr. 1. 934 *Musaeo contingens cuncta lepore.*

artistic and literary tastes of his readers and not with any practical aim. The characteristic indeed of the Georgics is their consummate art. They are written with slow [1] and elaborate care. Each line has been polished to the utmost perfection, or, to use a phrase attributed to Virgil,[2] 'licked into shape like a bear's cub.' The Aeneid is conventionally spoken of as Virgil's greatest work, and, possibly, the dramatic power of the fourth Book and the imaginative grandeur of the sixth surpass anything in the Georgics, but as a monument of his literary skill they stand unequalled.[3]

The Aeneid consists of twelve books, and is an epic poem professedly modelled on Homer.[4] The first six books describe the wanderings and the second six the wars of Aeneas, so that the whole work constitutes a Roman Odyssey and Iliad in one.

Book I. relates how Aeneas, a Trojan prince, son of Venus and Anchises, while sailing with his

[1] Allowing seven years for their composition, we get an average of less than a line a day.

[2] Vita Donati, '*carmen se ursae more parere dicens, et lambendo demum effingere*'.

[3] This statement may be definitely tested in one point. Let any one take the first Georgic and examine the exquisite finish of rhythm exhibited in lines 27, 65, 80, 85, 108, 181, 199, 281-3, 293, 295, 320, 328-334, 341, 356, 378, 388, 389, 406-9, 449, 468, 482. There is nothing like it in the Aeneid.

[4] Large portions are also copied from the Argonautica of Apollonius Rhodius, an Alexandrine poet (222-181 B.C.).

fleet from Sicily, encounter a storm stirred up by Neptune at the request of Juno, who, still cherishing the wrath first aroused in her by the fatal judgment of Paris, desires to destroy the last remnant of the Trojan race, and so prevent their founding in Italy a second and mightier empire. Cast ashore on the African coast Aeneas and his followers are hospitably welcomed by Dido, the Phoenician queen, who is just completing the building of Carthage. At a banquet given in their honour Dido, who through the schemes of Venus has become enamoured of Aeneas, invites him to tell her his history.

In Book II. Aeneas relates[1] the storm and sack of Troy and his own escape, along with his father Anchises and his son Ascanius.[2]

In Book III. the narrative is continued, and Aeneas describes how, in pursuit of that 'Western Land' (*Hesperia*) which had been promised him by an oracle, he had wandered to Thrace, Crete, Epirus, and Sicily, where his father had died.

Book IV. resumes the main narrative from the end of Book I. Dido's passion for Aeneas becomes

[1] This favourite device of beginning a story in the middle and then making some one relate the preceding events in the form of a narrative is borrowed from Homer, who in Books 9-12 of the Odyssey makes Ulysses relate the earlier history of his wanderings to Alcinous. Hence the phrase *ὕστερον πρότερον Ὁμηρικῶς*.

[2] Otherwise called Iulus, the legendary ancestor of the *gens Iulia*.

overmastering, and he accepts her love, lingering in Carthage unmindful of his quest, until Jupiter sends Mercury to bid him depart at once. In spite of Dido's pleading he sets sail, and she stabs herself.

In Book V. Aeneas reaches Italy on the anniversary of his father's death, and celebrates elaborate funeral games in his honour. Juno persuades the matrons to set fire to the ships, but Aeneas prays for rain, which stays the flames, and then, leaving the less adventurous among his followers behind, he sets sail for Italy.

In Book VI. Aeneas lands at Cumae, and with the help of the Sibyl discovers the 'golden bough,' which is a passport through the under world. Through it he passes, guided by the Sibyl, and finally finds Anchises, who points out to him the souls of those who are destined to become great Romans and describes their future fortunes, after which Aeneas returns safely to the upper air.

Books VI.-XII. describe how Aeneas allied himself with Latinus, king of the Latins, and received the promise of the hand of his daughter Lavinia, and how Turnus, king of the Rutuli, a former suitor for Lavinia's hand, opposed him, but was at last defeated and slain.

The Aeneid, it will thus be seen, is a sort of national epic intended to connect the origin of the Romans (and especially of the Julian family) with the gods and heroes of Homeric song, and incident-

ally serving to dignify many Roman customs and ceremonies by identifying them with the customs and ceremonies of the heroic age. At the same time Aeneas and his followers, as through difficulties and dangers, putting their trust in heaven, they steadily press forward to success, afford a visible personification of those virtues which had slowly and surely secured for Rome the empire of the world, while Aeneas himself 'as a fatherly ruler over his people, their chief in battle, their law-giver in peace, and their high-priest in all spiritual relations,'[1] is clearly a type of Augustus, the founder of the new monarchy.[2]

As a story of war and adventure the Aeneid cannot compete in freshness and life with the Iliad and the Odyssey. It could hardly do so. Between the bard who chants the 'glory of heroes' at the feasts of warrior chiefs in a primitive age and the studious poet who expects the patronage of Augustus and the criticism of Maecenas there is a gulf which nothing can bridge. Indeed the Aeneid and the Homeric poems, though they challenge comparison by their similarity of form, are really so profoundly different in spirit and character that they ought never to be compared. It would be as easy to

[1] Sellar's Virgil, p. 344.

[2] Nor is it unreasonable to see in Dido a type of those seductive charms coupled with unfeminine ambition which the Romans dreaded and detested in Cleopatra.

compare 'Chevy Chase' with the 'Idylls of the King.' The one is a natural growth, the other an artistic creation. The one describes men who live and breathe as they appeared to men of like passions in their own day; the other attempts to give animation to the ghosts of the past, and make them interesting to men whose thoughts, tastes, and tempers are wholly different. To the Homeric story-teller and his hearers the story is the chief thing and its literary form the second; to Virgil and his readers literary art is the first thing, and the actual facts of the story are comparatively unimportant.

Moreover, Virgil is unhappy in his hero. Compared with Achilles his Aeneas is but the shadow of a man.[1] He is an abstraction typifying the ideal Roman, in whom reverence for the gods (*pietas*) and manly courage (*virtus*) combine, and who therefore ultimately achieves what he aims at in spite of 'manifold mischances and all the risks of fortune'.[2] Indeed throughout the Aeneid he is so regulated by 'fate', visions, and superintending deities that it is hard to take any real interest in his acts and doings. But he is not only unreal

[1] The difference is like that between Tennyson's 'Knights of the Round Table' and 'the Doglas and the Persie', who

'Swapt together till they both swat
With swordes that were of fine myllan'.

[2] Aen. 1. 204 *per varios casus, per tot discrimina rerum.*

and uninteresting; he is displeasing. *Sum pius Aeneas* is how he introduces himself,[1] and all through he goes about with that painful adjective ostentatiously tied round his neck, doing what he ought to do and saying what he ought to say from first to last. Once only he exhibits human frailty, and then it is to show that as a human being he is contemptible. He accepts the love of Dido and then abandons her to despair and death. There is no need to emphasize his crime; Virgil himself has done that sufficiently. The splendid passage (4. 305-392) which describes the final interview between Aeneas and the queen is a masterpiece. To an appeal which would move a stone Aeneas replies with the cold and formal rhetoric of an attorney. Then Dido bursts into an invective which, for concentrated scorn, nervous force, and tragic grandeur, is almost unequalled. Finally, sweeping from the room, she sinks swooning into the arms of her attendants, while Aeneas is left stammering and 'preparing to say many things'—a hero who had, one would think, lost his character for ever. But Virgil seems unmoved by his own genius, and begins the next paragraph quite placidly *at pius Aeneas . . .*! How the man who wrote the lines placed in Dido's mouth could immediately

[1] 'Can you bear this?' was the observation of Charles James Fox, a warm admirer of Virgil, but who describes Aeneas as 'always either insipid or odious'.

afterwards speak of 'the good Aeneas etc.' is one of the puzzles of literature, and even the fact that the Aeneid was never finished does not explain so glaring an inconsistency. The point is inexplicable, but we ought in fairness to remember that the chilling shadow of imperial patronage rested upon Virgil. He was not only a poet but a poet-laureate. It is the poet who pens the speeches of Dido, while the poet-laureate describes the 'good Aeneas' to gratify a prince who in order to found an empire —*dum conderet urbem*—would certainly not have let a woman's ruin stand in the way of state policy or his own ambition.

Although however as an epic poem the Aeneid is wanting in vitality and human interest, the praise of eighteen centuries is sufficient evidence of its striking merits. What those merits are has been already partly indicated in referring to the Georgics. Virgil is a master of melodious rhythm, and he is a master of literary expression. The Latin hexameter, which in Ennius, the father of Latin poetry, is cumbrous and uncouth, and in Lucretius, though powerful and imposing, still lacks grace and versatility, has been moulded by Virgil into a perfect instrument capable of infinite varieties and responsive to every phase of emotion; while, as regards his literary power it is impossible to read ten lines anywhere without coming across one of those felicitous phrases the charm of which is beyond

question as it is beyond analysis. But these external graces are not all. Virgil is a man of deep though controlled feeling. He is a patriot who loves his country with a love 'far brought from out the storied past', and his pride in her imperial greatness animates the whole poem and lives in many a majestic line.[1] He has pondered long and painfully on the vicissitudes and shortness of human life, but his sadness (which some have censured as 'pessimism'), while it lends pathos to his style, never degenerates into despair, and the lesson which he draws from the certainty of death is the necessity of action.[2] He is deeply religious and a firm believer in an overruling Power who rewards the good[3] and requites the evil,[4] but the riddle of 'all-powerful Chance and inevitable Doom'[5] is ever before his mind, and this blending of belief and doubt, of faith and perplexity, congenial as it is to human nature, has a singular attractiveness.

It is unnecessary, after what has been already said about the fourth Book, to point out what a strength of rhetorical force, what a reserve of passionate

[1] Aen. 3. 157-9; 6. 852-4; 9. 448, 9.

[2] Aen. 10, 467
stat sua cuique dies; breve et inreparabile tempus
omnibus est vitæ; sed famam extendere factis
hoc virtutis opus.

[3] Aen. 1. 603.

[4] Aen. 2. 535.

[5] *Fortuna omnipotens et ineluctabile Fatum.*

emotion underlies the habitual quiet and reflectiveness of Virgil's temper. That book indeed reveals an intensity of feeling and a dramatic power, of which the rest of his writings afford little sign; but there is another book of the Aeneid which rises to a still higher level and places Virgil in the foremost ranks of poetry. The sixth Book is beyond praise: to it Virgil chiefly owes his fame; it is here that he exhibits, in fullest measure, the highest poetic powers of imagination and invention; it is here that we find the Virgil who is worthy to walk side by side with Dante, and with whom John Bunyan and John Milton are to be compared. As we pass with him into the under world, by the sole force of genius he makes a dream seem to us a living fact; he commands our thoughts to follow whithersoever he leads them, and they obey; under his guidance we tread with ghostly but unhesitating footsteps that dim and unknown highway which extends beyond the grave.

For an ordinary man, however, to criticize Virgil is almost an impertinence. It needs a poet to appreciate a poet, and the judgment of Alfred Tennyson outweighs that of a host of critics and commentators. There could be no more just and happy tribute from one master to another than the following Ode addressed by the English to the Roman Virgil.*

* Printed by permission.

TO VIRGIL.

WRITTEN AT THE REQUEST OF THE MANTUANS FOR THE NINETEENTH CENTENARY OF VIRGIL'S DEATH.

I.

Roman Virgil, thou that singest
    Ilion's lofty temples robed in fire,
Ilion falling, Rome arising,
    wars, and filial faith, and Dido's pyre;

II.

Landscape-lover, lord of language
    more than he that sang the Works and Days,
All the chosen coin of fancy
    flashing out from many a golden phrase;

III.

Thou that singest wheat and woodland,
    tilth and vineyard, hive and horse and herd;
All the charm of all the Muses
    often flowering in a lonely word;

IV.

Poet of the happy Tityrus
    piping underneath his beechen bowers;
Poet of the poet-satyr
    whom the laughing shepherd bound with flowers;

V.

Chanter of the Pollio, glorying
    in the blissful years again to be,
Summers of the snakeless meadow,
    unlaborious earth and oarless sea;

VI.

Thou that seëst Universal
    Nature moved by Universal Mind;
Thou majestic in thy sadness
    at the doubtful doom of human kind;

VII.

Light among the vanish'd ages;
    star that gildest yet this phantom shore;
Golden branch amid the shadows,
    kings and realms that pass to rise no more;

VIII.

Now thy Forum roars no longer,
    fallen every purple Caesar's dome—
Tho' thine ocean-roll of rhythm
    sound for ever of Imperial Rome—

IX.

Now the Rome of slaves hath perish'd,
    and the Rome of freemen holds her place,
I, from out the Northern Island
    sunder'd once from all the human race,

X.

I salute thee, Mantovano,
    I that loved thee since my day began,
Wielder of the stateliest measure
    ever moulded by the lips of man.

P. VERGILI MARONIS

AENEIDOS

LIBER DUODECIMUS.

TURNUS ut infractos adverso Marte Latinos
defecisse videt, sua nunc promissa reposci,
se signari oculis, ultro inplacabilis ardet
attollitque animos. Poenorum qualis in arvis
saucius ille gravi venantum vulnere pectus
tum demum movet arma leo, gaudetque comantes
excutiens cervice toros, fixumque latronis
inpavidus frangit telum et fremit ore cruento:
haud secus accenso gliscit violentia Turno.
tum sic adfatur regem atque ita turbidus infit:
'nulla mora in Turno; nihil est quod dicta retractent
ignavi Aeneadae, nec quae pepigere recusent.
congredior. fer sacra, pater, et concipe foedus.
aut hac Dardanium dextra sub Tartara mittam
desertorem Asiae—sedeant spectentque Latini—
et solus ferro crimen commune refellam,

aut habeat victos, cedat Lavinia coniunx.'
olli sedato respondit corde Latinus:
'o praestans animi iuvenis, quantum ipse feroci
virtute exsuperas, tanto me inpensius aequum est
consulere atque omnes metuentem expendere casus.
sunt tibi regna patris Dauni, sunt oppida capta
multa manu; nec non aurumque animusque Latino est:
sunt aliae innuptae Latio et Laurentibus agris,
nec genus indecores. sine me haec haud mollia fatu
sublatis aperire dolis; simul hoc animo hauri.
me natam nulli veterum sociare procorum
fas erat, idque omnes divique hominesque canebant.
victus amore tui, cognato sanguine victus,
coniugis et maestae lacrimis, vincla omnia rupi:
promissam eripui genero, arma inpia sumpsi.
ex illo qui me casus, quae, Turne, sequantur
bella, vides, quantos primus patiare labores.
bis magna victi pugna vix urbe tuemur
spes Italas; recalent nostro Thybrina fluenta
sanguine adhuc, campique ingentes ossibus albent.
quo referor totiens? quae mentem insania mutat?
si Turno exstincto socios sum adscire paratus,
cur non incolumi potius certamina tollo?
quid consanguinei Rutuli, quid cetera dicet
Italia, ad mortem si te—fors dicta refutet!—
prodiderim, natam et conubia nostra petentem?

respice res bello varias; miserere parentis
longaevi, quem nunc maestum patria Ardea longe
dividit.' haudquaquam dictis violentia Turni
flectitur; exsuperat magis aegrescitque medendo.
ut primum fari potuit, sic institit ore:
'quam pro me curam geris, hanc precor, optime, pro me
deponas, letumque sinas pro laude pacisci.
et nos tela, pater, ferrumque haud debile dextra
spargimus; et nostro sequitur de vulnere sanguis.
longe illi dea mater erit, quae nube fugacem
feminea tegat et vanis sese occulat umbris.'
at regina, nova pugnae conterrita sorte,
flebat et ardentem generum moritura tenebat:
'Turne, per has ego te lacrimas, per si quis Amatae
tangit honos animum—spes tu nunc una, senectae
tu requies miserae; decus imperiumque Latini
te penes; in te omnis domus inclinata recumbit—
unum oro: desiste manum committere Teucris.
qui te cumque manent isto certamine casus,
et me, Turne, manent; simul haec invisa relinquam
lumina, nec generum Aenean captiva videbo.'
accepit vocem lacrimis Lavinia matris
flagrantes perfusa genas, cui plurimus ignem
subiecit rubor et calefacta per ora cucurrit.
Indum sanguiueo veluti violaverit ostro
si quis ebur, aut mixta rubent ubi lilia multa

alba rosa, tales virgo dabat ore colores:
illum turbat amor, figitque in virgine vultus.
ardet in arma magis, paucisque adfatur Amatam:
'ne, quaeso, ne me lacrimis neve omine tanto
prosequere in duri certamina Martis euntem,
o mater; neque enim Turno mora libera mortis.
nuntius haec, Idmon, Phrygio mea dicta tyranno
haud placitura refer: cum primum crastina caelo
puniceis invecta rotis Aurora rubebit,
non Teucros agat in Rutulos—Teucrum arma quiescant
et Rutuli—nostro dirimamus sanguine bellum;
illo quaeratur coniunx Lavinia campo.'
haec ubi dicta dedit rapidusque in tecta recessit,
poscit equos gaudetque tuens ante ora frementes,
Pilumno quos ipsa decus dedit Orithyia,
qui candore nives anteirent, cursibus auras.
circumstant properi aurigae manibusque lacessunt
pectora plausa cavis et colla comantia pectunt.
ipse dehinc auro squalentem alboque orichalco
circumdat loricam umeris; simul aptat habendo
ensemque clipeumque et rubrae cornua cristae;
ensem, quem Dauno ignipotens deus ipse parenti
fecerat et Stygia candentem tinxerat unda.
exin, quae mediis ingenti adnixa columnae
aedibus adstabat, validam vi corripit hastam,
Actoris Aurunci spolium, quassatque trementem
vociferans: 'nunc, o numquam frustrata vocatus

hasta meos, nunc tempus adest; te maximus Actor,
te Turni nunc dextra gerit. da sternere corpus
loricamque manu valida lacerare revulsam
semiviri Phrygis, et foedare in pulvere crines
vibratos calido ferro murraque madentes."
his agitur furiis; totoque ardentis ab ore
scintillae absistunt, oculis micat acribus ignis:
mugitus veluti cum prima in proelia taurus
terrificos ciet atque irasci in cornua temptat,
arboris obnixus trunco, ventosque lacessit
ictibus, aut sparsa ad pugnam proludit harena.
nec minus interea maternis saevus in armis
Aeneas acuit Martem et se suscitat ira,
oblato gaudens componi foedere bellum.
tum socios maestique metum solatur Iuli,
fata docens, regique iubet responsa Latino
certa referre viros, et pacis dicere leges.
postera vix summos spargebat lumine montes
orta dies, cum primum alto se gurgite tollunt
solis equi lucemque elatis naribus efflant;
campum ad certamen magnae sub moenibus urbis
dimensi Rutulique viri Teucrique parabant,
in medioque focos et dis communibus aras
gramineas. alii fontemque ignemque ferebant,
velati limo et verbena tempora vincti.
procedit legio Ausonidum, pilataque plenis
agmina se fundunt portis. hinc Troïus omnis
Tyrrhenusque ruit variis exercitus armis,

haud secus instructi ferro quam si aspera Martis
pugna vocet: nec non mediis in milibus ipsi
ductores auro volitant ostroque superbi,
et genus Assaraci Mnestheus, et fortis Asilas,
et Messapus equum domitor, Neptunia proles.
utque dato signo spatia in sua quisque recessit,
defigunt telluri hastas et scuta reclinant.
tum studio effusae matres et volgus inermum
invalidique senes turres et tecta domorum
obsedere, alii portis sublimibus adstant.
  at Iuno e summo, qui nunc Albanus habetur—
tum neque nomen erat nec honos aut gloria monti—
prospiciens tumulo campum aspectabat et ambas
Laurentum Troumque acies urbemque Latini.
extemplo Turni sic est adfata sororem,
diva deam, stagnis quae fluminibusque sonoris
praesidet; hunc illi rex aetheris altus honorem
Iuppiter erepta pro virginitate sacravit:
nympha, decus fluviorum, animo gratissima nostro,
scis ut te cunctis unam, quaecumque Latinae
magnanimi Iovis ingratum ascendere cubile,
praetulerim, caelique libens in parte locarim:
disce tuum, ne me incuses, Iuturna, dolorem.
qua visa est Fortuna pati Parcaeque sinebant
cedere res Latio, Turnum et tua moenia texi:
nunc iuvenem inparibus video concurrere fatis,
Parcarumque dies et vis inimica propinquat.

non pugnam aspicere hanc oculis, non foedera possum.
tu pro germano si quid praesentius audes,
perge; decet. forsan miseros meliora sequentur.'
vix ea, cum lacrimas oculis Iuturna profudit,
terque quaterque manu pectus percussit honestum.
'non lacrimis hoc tempus,' ait Saturnia Iuno;
'adcelera et fratrem, si quis modus, eripe morti,
aut tu bella cie conceptumque excute foedus:
auctor ego audendi.' sic exhortata reliquit
incertam et tristi turbatam vulnere mentis.
  interea reges, ingenti mole Latinus
quadriiugo vehitur curru, cui tempora circum
aurati bis sex radii fulgentia cingunt,
Solis avi specimen, bigis it Turnus in albis,
bina manu lato crispans hastilia ferro.
hinc pater Aeneas, Romanae stirpis origo,
sidereo flagrans clipeo et caelestibus armis,
et iuxta Ascanius, magnae spes altera Romae,
procedunt castris; puraque in veste sacerdos
saetigerae fetum suis intonsamque bidentem
attulit, admovitque pecus flagrantibus aris.
illi ad surgentem conversi lumina solem
dant fruges manibus salsas et tempora ferro
summa notant pecudum, paterisque altaria libant.
tum pius Aeneas stricto sic ense precatur:
'esto nunc Sol testis et haec mihi Terra vocanti,
quam propter tantos potui perferre labores,

et Pater omnipotens et tu, Saturnia coniunx,
iam melior, iam, diva, precor; tuque inclute Mavors,
cuncta tuo qui bella, pater, sub numine torques;
fontesque fluviosque voco, quaeque aetheris alti
religio et quae caeruleo sunt numina ponto:
cesserit Ausonio si fors victoria Turno,
convenit Euandri victos discedere ad urbem;
cedet Iulus agris; nec post arma ulla rebelles
Aeneadae referent, ferrove haec regna lacessent.
sin nostrum adnuerit nobis victoria Martem,
ut potius reor et potius di numine firment,
non ego nec Teucris Italos parere iubebo,
nec mihi regna peto; paribus se legibus ambae
invictae gentes aeterna in foedera mittant.
sacra deosque dabo; socer arma Latinus habeto,
imperium sollemne socer; mihi moenia Teucri
constituent, urbique dabit Lavinia nomen.'
sic prior Aeneas; sequitur sic deinde Latinus
suspiciens caelum tenditque ad sidera dextram:
'haec eadem, Aenea, Terram, Mare, Sidera iuro
Latonaeque genus duplex, Ianumque bifrontem,
vimque deum infernam et duri sacraria Ditis;
audiat haec Genitor, qui foedera fulmine sancit;
tango aras, medios ignes et numina testor:
nulla dies pacem hanc Italis nec foedera rumpet,
quo res cumque cadent; nec me vis ulla volentem
avertet, non, si tellurem effundat in undas

diluvio miscens caelumque in Tartara solvat;
ut sceptrum hoc'—dextra sceptrum nam forte gerebat—
'numquam fronde levi fundet virgulta nec umbras,
cum semel in silvis imo de stirpe recisum
matre caret, posuitque comas et bracchia ferro,
olim arbos; nunc artificis manus aere decoro
inclusit patribusque dedit gestare Latinis.'
talibus inter se firmabant foedera dictis
conspectu in medio procerum. tum rite sacratas
in flammam iugulant pecudes, et viscera vivis
eripiunt, cumulantque oneratis lancibus aras.
at vero Rutulis inpar ea pugna videri
iamdudum, et vario misceri pectora motu;
tum magis, ut propius cernunt non viribus aequis.
adiuvat incessu tacito progressus et aram
suppliciter venerans demisso lumine Turnus,
tabentesque genae et iuvenali in corpore pallor.
quem simul ac Iuturna soror crebrescere vidit
sermonem, et vulgi variare labantia corda,
in medias acies, formam adsimulata Camerti,
cui genus a proavis ingens clarumque paternae
nomen erat virtutis, et ipse acerrimus armis,
in medias dat sese acies, haud nescia rerum,
rumoresque serit varios ac talia fatur:
'non pudet, o Rutuli, pro cunctis talibus unam
obiectare animam? numerone an viribus aequi
non sumus? en, omnes et Troes et Arcades hi sunt

fatalesque manus, infensa Etruria Turno:
vix hostem, alterni si congrediamur, habemus.
ille quidem ad superos, quorum se devovet aris,
succedet fama, vivusque per ora feretur;
nos, patria amissa, dominis parere superbis
cogemur, qui nunc lenti consedimus arvis.'
talibus incensa est iuvenum sententia dictis
iam magis atque magis, serpitque per agmina murmur;
ipsi Laurentes mutati ipsique Latini.
qui sibi iam requiem pugnae rebusque salutem
sperabant, nunc arma volunt, foedusque precantur
infectum et Turni sortem miserantur iniquam.
his aliud maius Iuturna adiungit, et alto
dat signum caelo, quo non praesentius ullum
turbavit mentes Italas monstroque fefellit.
namque volans rubra fulvus Iovis ales in aethra
litoreas agitabat aves turbamque sonantem
agminis aligeri, subito cum lapsus ad undas
cycnum excellentem pedibus rapit inprobus uncis.
arrexere animos Itali, cunctaeque volucres
convertunt clamore fugam, mirabile visu,
aetheraque obscurant pinnis, hostemque per auras
facta nube premunt, donec vi victus et ipso
pondere defecit, praedamque ex unguibus ales
proiecit fluvio, penitusque in nubila fugit.
tum vero augurium Rutuli clamore salutant,

expediuntque manus; primusque Tolumnius augur,
'hoc erat, hoc, votis,' inquit, 'quod saepe petivi:
accipio, adgnoscoque deos; me, me duce ferrum
corripite, o miseri, quos inprobus advena bello
territat, invalidas ut aves, et litora vestra
vi populat: petet ille fugam, penitusque profundo
vela dabit. vos unanimi densete catervas,
et regem vobis pugna defendite raptum.'
dixit, et adversos telum contorsit in hostes
procurrens; sonitum dat stridula cornus et auras
certa secat. simul hoc, simul ingens clamor, et omnes
turbati cunei, calefactaque corda tumultu.
hasta volans, ut forte novem pulcherrima fratrum
corpora constiterant contra, quos fida crearat
una tot Arcadio coniunx Tyrrhena Gylippo,
horum unum ad medium, teritur qua sutilis alvo
balteus et laterum iuncturas fibula mordet,
egregium forma iuvenem et fulgentibus armis
transadigit costas, fulvaque effundit harena.
at fratres, animosa phalanx accensaque luctu,
pars gladios stringunt manibus, pars missile ferrum
corripiunt caecique ruunt. quos agmina contra
procurrunt Laurentum; hinc densi rursus inundant
Troes Agyllinique et pictis Arcades armis:
sic omnes amor unus habet decernere ferro.
diripuere aras—it toto turbida caelo

tempestas telorum ac ferreus ingruit imber—
craterasque focosque ferunt; fugit ipse Latinus
pulsatos referens infecto foedere divos.
infrenant alii currus, aut corpora saltu
subiciunt in equos, et strictis ensibus adsunt.
Messapus regem, regisque insigne gerentem,
Tyrrhenum Aulesten, avidus confundere foedus,
adverso proterret equo; ruit ille recedens,
et miser oppositis a tergo involvitur aris
in caput inque umeros. at fervidus advolat hasta
Messapus, teloque orantem multa trabali
desuper altus equo graviter ferit atque ita fatur:
'hoc habet; haec melior magnis data victima divis.'
concurrunt Itali, spoliantque calentia membra.
obvius ambustum torrem Corynaeus ab ara
corripit et venienti Ebyso plagamque ferenti
occupat os flammis; olli ingens barba reluxit
nidoremque ambusta dedit; super ipse secutus
caesariem laeva turbati corripit hostis,
inpressoque genu nitens terrae adplicat ipsum;
sic rigido latus ense ferit. Podalirius Alsum
pastorem, primaque acie per tela ruentem,
ense sequens nudo superimminet; ille securi
adversi frontem mediam mentumque reducta
disicit, et sparso late rigat arma cruore.
olli dura quies oculos et ferreus urguet
somnus; in aeternam conduntur lumina noctem.

at pius Aeneas dextram tendebat inermem
nudato capite atque suos clamore vocabat:
'quo ruitis? quaeve ista repens discordia surgit?
o cohibete iras: ictum iam foedus, et omnes
compositae leges; mihi ius concurrere soli;
me sinite, atque auferte metus: ego foedera faxo
firma manu; Turnum debent haec iam mihi sacra.'
has inter voces, media inter talia verba,
ecce, viro stridens alis adlapsa sagitta est,
incertum qua pulsa manu, quo turbine adacta,
quis tantam Rutulis laudem, casusne deusne,
attulerit; pressa est insignis gloria facti,
nec sese Aeneae iactavit vulnere quisquam.
Turnus, ut Aenean cedentem ex agmine vidit
turbatósque duces, subita spe fervidus ardet;
poscit equos atque arma simul, saltuque superbus
emicat in currum, et manibus molitur habenas.
multa virum volitans dat fortia corpora leto;
semineces volvit multos, aut agmina curru
proterit, aut raptas fugientibus ingerit hastas.
qualis apud gelidi cum flumina concitus Hebri
sanguineus Mavors clipeo increpat, atque furentes
bella movens inmittit equos; illi aequore aperto
ante Notos Zephyrumque volant; gemit ultima pulsu
Thraca pedum; circumque atrae Formidinis ora,
Iraeque Insidiaeque, dei comitatus, aguntur:
talis equos alacer media inter proelia Turnus

fumantes sudore quatit, miserabile caesis
hostibus insultans; spargit rapida ungula rores
sanguineos, mixtaque cruor calcatur harena.
iamque neci Sthenelumque dedit Thamyrimque Pholumque,
hunc congressus et hunc, illum eminus; eminus ambo
Imbrasidas, Glaucum atque Laden, quos Imbrasus ipse
nutrierat Lycia, paribusque ornaverat armis,
vel conferre manum vel equo praevertere ventos.
parte alia media Eumedes in proelia fertur,
antiqui proles bello praeclara Dolonis,
nomine avum referens, animo manibusque parentem,
qui quondam, castra ut Danaum speculator adiret,
ausus Pelidae pretium sibi poscere currus;
illum Tydides alio pro talibus ausis
adfecit pretio, nec equis adspirat Achillis.
hunc procul ut campo Turnus prospexit aperto,
ante levi iaculo longum per inane secutus,
sistit equos biiuges et curru desilit, atque
semianimi lapsoque supervenit, et, pede collo
inpresso, dextrae mucronem extorquet et alto
fulgentem tinguit iugulo, atque haec insuper addit:
'en agros et, quam bello, Troiane, petisti,
Hesperiam metire iacens: haec praemia, qui me
ferro ausi temptare, ferunt; sic moenia condunt.'
huic comitem Asbyten coniecta cuspide mittit,

Chloreaque Sybarimque Daretaque Thersilochumque
et sternacis equi lapsum cervice Thymoeten.
ac velut Edoni Boreae cum spiritus alto
insonat Aegaeo, sequiturque ad litora fluctus;
qua venti incubuere, fugam dant nubila caelo:
sic Turno, quacumque viam secat, agmina cedunt
conversaeque ruunt acies; fert impetus ipsum,
et cristam adverso curru quatit aura volantem.
non tulit instantem Phegeus animisque frementem;
obiecit sese ad currum, et spumantia frenis
ora citatorum dextra detorsit equorum.
dum trahitur pendetque iugis, hunc lata retectum
lancea consequitur, rumpitque infixa bilicem
loricam et summum degustat vulnere corpus.
ille tamen clipeo obiecto conversus in hostem
ibat, et auxilium ducto mucrone petebat,
cum rota praecipitem et procursu concitus axis
inpulit effunditque solo, Turnusque secutus
imam inter galeam summi thoracis et oras
abstulit ense caput, truncumque reliquit harenae.

atque ea dum campis victor dat funera Turnus,
interea Aenean Mnestheus et fidus Achates
Ascaniusque comes castris statuere cruentum,
alternos longa nitentem cuspide gressus.
saevit, et infracta luctatur harundine telum
eripere, auxilioque viam, quae proxima, poscit,
ense secent lato vulnus telique latebram

rescindant penitus, seseque in bella remittant.
iamque aderat Phoebo ante alios dilectus Iapis
Iasides, acri quondam cui captus amore
ipse suas artes, sua munera, laetus Apollo
augurium citharamque dabat celeresque sagittas.
ille, ut depositi proferret fata parentis,
scire potestates herbarum usumque medendi
maluit et mutas agitare inglorius artes.
stabat acerba fremens, ingentem nixus in hastam,
Aeneas, magno iuvenum et maerentis Iuli
concursu, lacrimis inmobilis. ille retorto
Paeonium in morem senior succinctus amictu
multa manu medica Phoebique potentibus herbis
nequiquam trepidat, nequiquam spicula dextra
sollicitat prensatque tenaci forcipe ferrum.
nulla viam fortuna regit; nihil auctor Apollo
subvenit; et saevus campis magis ac magis horror
crebrescit propiusque malum est. iam pulvere caelum
stare vident, subeuntque equites et spicula castris
densa cadunt mediis. it tristis ad aethera clamor
bellantum iuvenum et duro sub Marte cadentum.
hic Venus, indigno nati concussa dolore,
dictamnum genetrix Cretaea carpit ab Ida,
puberibus caulem foliis et flore comantem
purpureo; non illa feris incognita capris
gramina, cum tergo volucres haesere sagittae.
hoc Venus, obscuro faciem circumdata nimbo,

detulit; hoc fusum labris splendentibus amnem
inficit, occulte medicans, spargitque salubres
ambrosiae sucos et odoriferam panaceam.
fovit ea vulnus lympha longaevus Iapis
ignorans, subitoque omnis de corpore fugit
quippe dolor, omnis stetit imo vulnere sanguis.
iamque secuta manum, nullo cogente, sagitta
excidit, atque novae rediere in pristina vires.
'arma citi properate viro! quid statis?' Iapis
conclamat, primusque animos accendit in hostem:
'non haec humanis opibus, non arte magistra
proveniunt, neque te, Aenea, mea dextera servat;
maior agit deus atque opera ad maiora remittit.'
ille avidus pugnae suras incluserat auro
hinc atque hinc, oditque moras hastamque coruscat.
postquam habilis lateri clipeus loricaque tergo est,
Ascanium fusis circum complectitur armis,
summaque per galeam delibans oscula fatur:
'disce, puer, virtutem ex me verumque laborem,
fortunam ex aliis. nunc te mea dextera bello
defensum dabit, et magna inter praemia ducet:
tu facito, mox cum matura adoleverit aetas,
sis memor, et te animo repetentem exempla tuorum
et pater Aeneas et avunculus excitet Hector.'
haec ubi dicta dedit, portis sese extulit ingens,
telum inmane manu quatiens; simul agmine denso
Antheusque Mnestheusque ruunt, omnisque relictis

turba fluit castris. tum caeco pulvere campus
miscetur pulsuque pedum tremit excita tellus.
vidit ab adverso venientes aggere Turnus,
videre Ausonii, gelidusque per ima cucurrit
ossa tremor; prima ante omnes Iuturna Latinos
audiit adgnovitque sonum, et tremefacta refugit.
ille volat campoque atrum rapit agmen aperto.
qualis ubi ad terras abrupto sidere nimbus
it mare per medium; miseris, heu, praescia longe
horrescunt corda agricolis; dabit ille ruinas
arboribus stragemque satis, ruet omnia late;
ante volant sonitumque ferunt ad litora venti:
talis in adversos ductor Rhoeteïus hostes
agmen agit; densi cuneis se quisque coactis
adglomerant. ferit ense gravem Thymbraeus Osirim,
Archetium Mnestheus, Epulontem obtruncat Achates,
Ufentemque Gyas; cadit ipse Tolumnius augur,
primus in adversos telum qui torserat hostes.
tollitur in caelum clamor, versique vicissim
pulverulenta fuga Rutuli dant terga per agros.
ipse neque aversos dignatur sternere morti,
nec pede congressos aequo nec tela ferentes
insequitur; solum densa in caligine Turnum
vestigat lustrans, solum in certamina poscit.
hoc concussa metu mentem Iuturna virago
aurigam Turni media inter lora Metiscum

excutit, et longe lapsum temone relinquit;
ipsa subit manibusque undantes flectit habenas,
cuncta gerens, vocemque et corpus et arma Metisci.
nigra velut magnas domini cum divitis aedes
pervolat et pinnis alta atria lustrat hirundo,
pabula parva legens nidisque loquacibus escas,
et nunc porticibus vacuis, nunc umida circum
stagna sonat: similis medios Iuturna per hostes
fertur equis, rapidoque volans obit omnia curru;
iamque hic germanum iamque hic ostentat ovantem,
nec conferre manum patitur; volat avia longe.
haud minus Aeneas tortos legit obvius orbes,
vestigatque virum et disiecta per agmina magna
voce vocat. quotiens oculos coniecit in hostem,
alipedumque fugam cursu temptavit equorum,
aversos totiens currus Iuturna retorsit.
heu, quid agat? vario nequiquam fluctuat aestu,
diversaeque vocant animum in contraria curae.
huic Messapus, uti laeva duo forte gerebat
lenta, levis cursu, praefixa hastilia ferro,
horum unum certo contorquens derigit ictu.
substitit Aeneas, et se collegit in arma,
poplite subsidens; apicem tamen incita summum
hasta tulit, summasque excussit vertice cristas.
tum vero adsurgunt irae; insidiisque subactus,
diversos ubi sentit equos currumque referri,
multa Iovem et laesi testatus foederis aras,
iam tandem invadit medios, et Marte secundo

terribilis saevam nullo discrimine caedem
suscitat irarumque omnes effundit habenas.
quis mihi nunc tot acerba deus, quis carmine caedes
diversas, obitumque ducum, quos aequore toto
inque vicem nunc Turnus agit, nunc Troïus heros,
expediat? tanton' placuit concurrere motu,
Iuppiter, aeterna gentes in pace futuras?
Aeneas Rutulum Sucronem—ea prima ruentes
pugna loco statuit Teucros—haud multa morantem
excipit in latus, et, qua fata celerrima, crudum
transadigit costas et crates pectoris ensem.
Turnus equo deiectum Amycum fratremque Diorem,
congressus pedes, hunc venientem cuspide longa,
hunc mucrone ferit, curruque abscisa duorum
suspendit capita et rorantia sanguine portat.
ille Talon Tanaimque neci fortemque Cethegum,
tres uno congressu, et maestum mittit Oniten,
nomen Echionium matrisque genus Peridiae;
hic fratres Lycia missos et Apollinis agris,
et iuvenem exosum nequiquam bella Menoeten,
Arcada, piscosae cui circum flumina Lernae
ars fuerat pauperque domus, nec nota potentum
munera, conductaque pater tellure serebat.
ac velut inmissi diversis partibus ignes
arentem in silvam et virgulta sonantia lauro,
aut ubi decursu rapido de montibus altis
dant sonitum spumosi amnes, et in aequora currunt

quisque suum populatus iter: non segnius ambo
Aeneas Turnusque ruunt per proelia; nunc, nunc
fluctuat ira intus; rumpuntur nescia vinci
pectora; nunc totis in vulnera viribus itur.
Murranum hic, atavos et avorum antiqua sonantem
nomina, per regesque actum genus omne Latinos,
praecipitem scopulo atque ingentis turbine saxi
excutit effunditque solo; hunc lora et iuga subter
provolvere rotae; crebro super ungula pulsu
incita nec domini memorum proculcat equorum.
ille ruenti Hyllo animisque inmane frementi
occurrit, telumque aurata ad tempora torquet:
olli per galeam fixo stetit hasta cerebro.
dextera nec tua te, Graium fortissime, Cretheu,
eripuit Turno; nec di texere Cupencum,
Aenea veniente, sui; dedit obvia ferro
pectora, nec misero clipei mora profuit aerei.
te quoque Laurentes viderunt, Aeole, campi
oppetere et late terram consternere tergo;
occidis, Argivae quem non potuere phalanges
sternere, nec Priami regnorum eversor Achilles;
hic tibi mortis erant metae, domus alta sub Ida,
Lyrnesi domus alta, solo Laurente sepulchrum.
totae adeo conversae acies, omnesque Latini,
omnes Dardanidae, Mnestheus acerque Serestus,
et Messapus equum domitor, et fortis Asilas,
Tuscorumque phalanx, Euandrique Arcades alae,
pro se quisque viri summa nituntur opum vi:

nec mora nec requies; vasto certamine tendunt.
hic mentem Aeneae genetrix pulcherrima misit,
iret ut ad muros, urbique adverteret agmen
ocius et subita turbaret clade Latinos.
ille, ut vestigans diversa per agmina Turnum
huc atque huc acies circumtulit, aspicit urbem
inmunem tanti belli atque inpune quietam.
continuo pugnae accendit maioris imago;
Mnesthea Sergestumque vocat fortemque Serestum
ductores, tumulumque capit, quo cetera Teucrum
concurrit legio, nec scuta aut spicula densi
deponunt. celso medius stans aggere fatur:
'ne qua meis esto dictis mora; Iuppiter hac stat;
neu quis ob inceptum subitum mihi segnior ito.
urbem hodie, causam belli, regna ipsa Latini,
ni frenum accipere et victi parere fatentur,
eruam et aequa solo fumantia culmina ponam.
scilicet exspectem, libeat dum proelia Turno
nostra pati, rursusque velit concurrere victus?
hoc caput, o cives, haec belli summa nefandi:
ferte faces propere, foedusque reposcite flammis.'
dixerat, atque animis pariter certantibus omnes
dant cuneum, densaque ad muros mole feruntur.
scalae inproviso subitusque apparuit ignis.
discurrunt alii ad portas primosque trucidant,
ferrum alii torquent et obumbrant aethera telis.
ipse inter primos dextram sub moenia tendit
Aeneas, magnaque incusat voce Latinum,

testaturque deos, iterum se ad proelia cogi,
bis iam Italos hostes, haec iam altera foedera rumpi.
exoritur trepidos inter discordia cives:
urbem alii reserare iubent et pandere portas
Dardanidis, ipsumque trahunt in moenia regem;
arma ferunt alii et pergunt defendere muros.
inclusas ut cum latebroso in pumice pastor
vestigavit apes fumoque inplevit amaro;
illae intus trepidae rerum per cerea castra
discurrunt, magnisque acuunt stridoribus iras;
volvitur ater odor tectis; tum murmure caeco
intus saxa sonant; vacuas it fumus ad auras.
accidit haec fessis etiam fortuna Latinis,
quae totam luctu concussit funditus urbem.
regina ut tectis venientem prospicit hostem,
incessi muros, ignes ad tecta volare,
nusquam acies contra Rutulas, nulla agmina Turni:
infelix pugnae iuvenem in certamine credit
exstinctum et, subito mentem turbata dolore,
se causam clamat crimenque caputque malorum,
multaque per maestum demens effata furorem
purpureos moritura manu discindit amictus,
et nodum informis leti trabe nectit ab alta.
quam cladem miserae postquam accepere Latinae,
filia prima manu floros Lavinia crines
et roseas laniata genas, tum cetera circum
turba furit; resonant late plangoribus aedes.

hinc totam infelix vulgatur fama per urbem:
demittunt mentes; it scissa veste Latinus,
coniugis attonitus fatis urbisque ruina,
canitiem inmundo perfusam pulvere turpans,
[multaque se incusat, qui non acceperit ante
Dardanium Aenean, generumque adsciverit ultro.]
interea extremo bellator in aequore Turnus
palantes sequitur paucos, iam segnior atque
iam minus atque minus successu laetus equorum.
attulit hunc illi caecis terroribus aura
commixtum clamorem, arrectasque inpulit aures
confusae sonus urbis et inlaetabile murmur.
'hei mihi, quid tanto turbantur moenia luctu?
quisve ruit tantus diversa clamor ab urbe?'
sic ait, adductisque amens subsistit habenis.
atque huic, in faciem soror ut conversa Metisci
aurigae currumque et equos et lora regebat,
talibus occurrit dictis: 'hac, Turne, sequamur
Troiugenas, qua prima viam victoria pandit;
sunt alii, qui tecta manu defendere possint.
ingruit Aeneas Italis et proelia miscet,
et nos saeva manu mittamus funera Teucris:
nec numero inferior, pugnae nec honore recedes.'
Turnus ad haec:
'o soror, et dudum adgnovi, cum prima per artem
foedera turbasti teque haec in bella dedisti,
et nunc nequiquam fallis dea. sed quis Olympo
demissam tantos voluit te ferre labores?

an fratris miseri letum ut crudele videres?
nam quid ago? aut quae iam spondet fortuna salutem?
vidi oculos ante ipse meos me voce vocantem
Murranum, quo non superat mihi carior alter,
oppetere ingentem atque ingenti vulnere victum.
occidit infelix, ne nostrum dedecus Ufens
aspiceret; Teucri potiuntur corpore et armis.
exscindine domos—id rebus defuit unum—
perpetiar? dextra nec Drancis dicta refellam?
terga dabo, et Turnum fugientem haec terra videbit?
usque adeone mori miserum est? vos o mihi Manes
este boni, quoniam Superis aversa voluntas.
sancta ad vos anima, atque istius inscia culpae
descendam, magnorum haud umquam indignus avorum.'

vix ea fatus erat: medios volat ecce per hostes
vectus equo spumante Saces, adversa sagitta
saucius ora, ruitque inplorans nomine Turnum:
'Turne, in te suprema salus; miserere tuorum.
fulminat Aeneas armis, summasque minatur
deiecturum arces Italum exscidioque daturum;
iamque faces ad tecta volant: in te ora Latini,
in te oculos referunt; mussat rex ipse Latinus,
quos generos vocet aut quae sese ad foedera flectat.
praeterea regina, tui fidissima, dextra
occidit ipsa suā, lucemque exterrita fugit.

soli pro portis Messapus et acer Atinas
sustentant acies: circum hos utrimque phalanges
stant densae, strictisque seges mucronibus horret
ferrea: tu currum deserto in gramine versas.'
obstipuit varia confusus imagine rerum
Turnus et obtutu tacito stetit: aestuat ingens
uno in corde pudor mixtoque insania luctu
et furiis agitatus amor et conscia virtus.
ut primum discussae umbrae et lux reddita menti,
ardentes oculorum orbes ad moenia torsit
turbidus, eque rotis magnam respexit ad urbem.
ecce autem, flammis inter tabulata volutus
ad caelum undabat vertex turrimque tenebat,
turrim, compactis trabibus quam eduxerat ipse
subdideratque rotas pontesque instraverat altos.
'iam iam fata, soror, superant; absiste morari;
quo deus et quo dura vocat fortuna, sequamur.
stat conferre manum Aeneae, stat quidquid acerbi est
morte pati, neque me indecorem, germana, videbis
amplius. hunc, oro, sine me furere ante furorem.'
dixit, et e curru saltum dedit ocius arvis,
perque hostes per tela ruit, maestamque sororem
deserit ac rapido cursu media agmina rumpit.
ac veluti montis saxum de vertice praeceps
cum ruit avulsum vento, seu turbidus imber
proluit aut annis solvit sublapsa vetustas,
fertur in abruptum magno mons inprobus actu,

exsultatque solo, silvas armenta virosque
involvens secum: disiecta per agmina Turnus
sic urbis ruit ad muros, ubi plurima fuso
sanguine terra madet, striduntque hastilibus aurae,
significatque manu et magno simul incipit ore:
'parcite iam, Rutuli, et vos tela inhibete, Latini;
quaecumque est fortuna, mea est; me verius unum
pro vobis foedus luere et decernere ferro.'
discessere omnes medii spatiumque dedere.

at pater Aeneas, audito nomine Turni,
deserit et muros et summas deserit arces,
praecipitatque moras omnes, opera omnia rumpit
laetitia exsultans horrendumque intonat armis:
quantus Athos, aut quantus Eryx, aut ipse, coruscis
cum fremit ilicibus, quantus, gaudetque nivali
vertice se attollens pater Appenninus ad auras.
iam vero et Rutuli certatim et Troes et omnes
convertere oculos Itali, quique alta tenebant
moenia, quique imos pulsabant ariete muros,
armaque deposuere umeris. stupet ipse Latinus
ingentes, genitos diversis partibus orbis,
inter se coiisse viros et cernere ferro.
atque illi, ut vacuo patuerunt aequore campi,
procursu rapido, coniectis eminus hastis,
invadunt Martem clipeis atque aere sonoro.
dat gemitum tellus; tum crebros ensibus ictus
congeminant; fors et virtus miscentur in unum.
ac velut ingenti Sila summove Taburno

cum duo conversis inimica in proelia tauri
frontibus incurrunt, pavidi cessere magistri,
stat pecus omne metu mutum mussantque iuvencae,
quis nemori imperitet, quem tota armenta sequantur;
illi inter sese multa vi vulnera miscent,
cornuaque obnixi infigunt, et sanguine largo
colla armosque lavant; gemitu nemus omne remugit:
non aliter Tros Aeneas et Daunius heros
concurrunt clipeis; ingens fragor aethera complet.
Iuppiter ipse duas aequato examine lances
sustinet, et fata inponit diversa duorum,
quem damnet labor, et quo vergat pondere letum.
emicat hic, inpune putans, et corpore toto
alte sublatum consurgit Turnus in ensem,
et ferit. exclamant Troes trepidique Latini,
arrectaeque amborum acies. at perfidus ensis
frangitur in medioque ardentem deserit ictu,
ni fuga subsidio subeat. fugit ocior Euro,
ut capulum ignotum dextramque aspexit inermem.
fama est praecipitem, cum prima in proelia iunctos
conscendebat equos, patrio mucrone relicto,
dum trepidat, ferrum aurigae rapuisse Metisci.
idque diu, dum terga dabant palantia Teucri,
suffecit; postquam arma dei ad Vulcania ventum est,
mortalis mucro, glacies ceu futilis, ictu

dissiluit; fulva resplendent fragmina harena.
ergo amens diversa fuga petit aequora Turnus,
et nunc huc, inde huc incertos inplicat orbes;
undique enim Teucri densa inclusere corona,
atque hinc vasta palus, hinc ardua moenia cingunt.
nec minus Aeneas, quamquam tardata sagitta
interdum genua inpediunt cursumque recusant,
insequitur, trepidique pedem pede fervidus urguet:
inclusum veluti si quando flumine nanctus
cervum aut puniceae saeptum formidine pinnae
venator cursu canis et latratibus instat;
ille autem, insidiis et ripa territus alta,
mille fugit refugitque vias; at vividus Umber
haeret hians, iam iamque tenet, similisque tenenti
increpuit malis, morsuque elusus inani est.
tum vero exoritur clamor, ripaeque lacusque
responsant circa et caelum tonat omne tumultu.
ille simul fugiens Rutulos simul increpat omnes,
nomine quemque vocans, notumque efflagitat ensem.
Aeneas mortem contra praesensque minatur
exitium, si quisquam adeat, terretque trementes
excisurum urbem minitans, et saucius instat.
quinque orbes explent cursu, totidemque retexunt
huc illuc; neque enim levia aut ludicra petuntur
praemia, sed Turni de vita et sanguine certant.
forte sacer Fauno foliis oleaster amaris
hic steterat, nautis olim venerabile lignum,
servati ex undis ubi figere dona solebant

Laurenti divo et votas suspendere vestes;
sed stirpem Teucri nullo discrimine sacrum
sustulerant, puro ut possent concurrere campo.
hic hasta Aeneae stabat; huc impetus illam
detulerat, fixam et lenta in radice tenebat.
incubuit voluitque manu convellere ferrum
Dardanides, teloque sequi, quem prendere cursu
non poterat. tum vero amens formidine Turnus,
'Faune, precor, miserere,' inquit, 'tuque optima ferrum
Terra tene, colui vestros si semper honores,
quos contra Aeneadae bello fecere profanos.'
dixit opemque dei non cassa in vota vocavit:
namque diu luctans lentoque in stirpe moratus
viribus haud ullis valuit discludere morsus
roboris Aeneas. dum nititur acer et instat,
rursus in aurigae faciem mutata Metisci
procurrit fratrique ensem dea Daunia reddit.
quod Venus audaci nymphae indignata licere,
accessit, telumque alta ab radice revellit.
olli sublimes, armis animisque refecti,
hic gladio fidens, hic acer et arduus hasta,
adsistunt contra certamina Martis anheli.
  Iunonem interea rex omnipotentis Olympi
adloquitur, fulva pugnas de nube tuentem:
'quae iam finis erit, coniunx? quid denique restat?
indigetem Aenean scis ipsa, et scire fateris
deberi caelo, fatisque ad sidera tolli.

quid struis? aut qua spe gelidis in nubibus haeres?
mortalin decuit violari vulnere divum,
aut ensem—quid enim sine te Iuturna valeret?—
ereptum reddi Turno, et vim crescere victis?
desine iam tandem, precibusque inflectere nostris,
nec te tantus edit tacitam dolor et mihi curae
saepe tuo dulci tristes ex ore recursent:
ventum ad supremum est. terris agitare vel undis
Troianos potuisti, infandum accendere bellum,
deformare domum et luctu miscere hymenaeos:
ulterius temptare veto.' sic Iuppiter orsus;
sic dea submisso contra Saturnia vultu:
'ista quidem quia nota mihi tua, magne, voluntas,
Iuppiter, et Turnum et terras invita reliqui;
nec tu me aeria solam nunc sede videres
digna indigna pati, sed flammis cincta sub ipsa
starem acie traheremque inimica in proelia Teucros.
Iuturnam misero, fateor, succurrere fratri
suasi, et pro vita maiora audere probavi;
non ut tela tamen, non ut contenderet arcum;
adiuro Stygii caput inplacabile fontis,
una superstitio superis quae reddita divis.
et nunc cedo equidem, pugnasque exosa relinquo.
illud te, nulla fati quod lege tenetur,
pro Latio obtestor, pro maiestate tuorum:
cum iam conubiis pacem felicibus, esto,
component, cum iam leges et foedera iungent,
ne vetus indigenas nomen mutare Latinos

neu Troas fieri iubeas Teucrosque vocari,
aut vocem mutare viros, aut vertere vestem:
sit Latium, sint Albani per saecula reges,
sit Romana potens Itala virtute propago;
occidit, occideritque sinas cum nomine Troia.'
olli subridens hominum rerumque repertor:
'es germana Iovis Saturnique altera proles;
irarum tantos volvis sub pectore fluctus.
verum age et inceptum frustra submitte furorem:
do, quod vis, et me victusque volensque remitto.
sermonem Ausonii patrium moresque tenebunt,
utque est, nomen erit; commixti corpore tantum
subsident Teucri. morem ritusque sacrorum
adiciam, faciamque omnes uno ore Latinos.
hinc genus Ausonio mixtum quod sanguine surget,
supra homines, supra ire deos pietate videbis,
nec gens ulla tuos aeque celebrabit honores.'
adnuit his Iuno, et mentem laetata retorsit:
interea excedit caelo, nubemque relinquit.

his actis aliud Genitor secum ipse volutat
Iuturnamque parat fratris dimittere ab armis.
dicuntur geminae pestes cognomine Dirae,
quas et Tartaream Nox intempesta Megaeram
uno eodemque tulit partu, paribusque revinxit
serpentum spiris, ventosasque addidit alas.
hae Iovis ad solium saevique in limine regis
adparent, acuuntque metum mortalibus aegris,
si quando letum horrificum morbosque deum rex

molitur, meritas aut bello territat urbes.
harum unam celerem demisit ab aethere summo
Iuppiter, inque omen Iuturnae occurrere iussit.
illa volat, celerique ad terram turbine fertur.
non secus ac nervo per nubem inpulsa sagitta,
armatam saevi Parthus quam felle veneni,
Parthus sive Cydon, telum inmedicabile, torsit,
stridens et celeres incognita transilit umbras:
talis se sata Nocte tulit terrasque petivit.
postquam acies videt Iliacas atque agmina Turni,
alitis in parvae subitam collecta figuram,
quae quondam in bustis aut culminibus desertis
nocte sedens serum canit inportuna per umbras:
hanc versa in faciem Turni se pestis ob ora
fertque refertque sonans, clipeumque everberat alis.
illi membra novus solvit formidine torpor,
arrectaeque horrore comae, et vox faucibus haesit.
at, procul ut Dirae stridorem adgnovit et alas,
infelix crines scindit Iuturna solutos,
unguibus ora soror foedans et pectora pugnis:
'quid nunc te tua, Turne, potest germana iuvare?
aut quid iam durae superat mihi? qua tibi lucem
arte morer? talin possum me opponere monstro?
iam iam linquo acies. ne me terrete timentem,
obscenae volucres; alarum verbera nosco
letalemque sonum; nec fallunt iussa superba
magnanimi Iovis. haec pro virginitate reponit?
quo vitam dedit aeternam? cur mortis adempta est

condicio? possem tantos finire dolores
nunc certe, et misero fratri comes ire per umbras.
inmortalis ego? aut quicquam mihi dulce meorum
te sine, frater, erit? o quae satis alta dehiscat
terra mihi Manesque deam demittat ad imos?'
tantum effata caput glauco contexit amictu,
multa gemens, et se fluvio dea condidit alto.
Aeneas instat contra telumque coruscat
ingens, arboreum, et saevo sic pectore fatur:
quae nunc deinde mora est? aut quid iam,
Turne, retractas?
non cursu, saevis certandum est comminus armis.
verte omnes tete in facies, et contrahe quidquid
sive animis sive arte vales; opta ardua pinnis
astra sequi, clausumque cavā te condere terra.'
ille caput quassans: 'non me tua fervida terrent
dicta, ferox; di me terrent et Iuppiter hostis.'
nec plura effatus saxum circumspicit ingens,
saxum antiquum, ingens, campo quod forte iacebat,
limes agro positus, litem ut discerneret arvis.
vix illud lecti bis sex cervice subirent,
qualia nunc hominum producit corpora tellus;
ille manu raptum trepida torquebat in hostem
altior insurgens et cursu concitus heros.
sed neque currentem se nec cognoscit euntem
tollentemve manu saxumve inmane moventem:
genua labant, gelidus concrevit frigore sanguis.
tum lapis ipse viri, vacuum per inane volutus,

nec spatium evasit totum, neque pertulit ictum.
ac velut in somnis, oculos ubi languida pressit
nocte quies, nequiquam avidos extendere cursus
velle videmur et in mediis conatibus aegri
succidimus; non lingua valet, non corpore notae
sufficiunt vires, nec vox aut verba sequuntur:
sic Turno, quacumque viam virtute petivit,
successum dea dira negat. tum pectore sensus
vertuntur varii; Rutulos adspectat et urbem,
cunctaturque metu, telumque instare tremescit;
nec quo se eripiat, nec qua vi tendat in hostem,
nec currus usquam videt aurigamve sororem.
cunctanti telum Aeneas fatale coruscat,
sortitus fortunam oculis, et corpore toto
eminus intorquet. murali concita numquam
tormento sic saxa fremunt, nec fulmine tanti
dissultant crepitus. volat atri turbinis instar
exitium dirum hasta ferens, orasque recludit
loricae et clipei extremos septemplicis orbes.
per medium stridens transit femur. incidit ictus
ingens ad terram duplicato poplite Turnus.
consurgunt gemitu Rutuli, totusque remugit
mons circum, et vocem late nemora alta remittunt.
ille humiles supplex oculos dextramque precantem
protendens, 'equidem merui, nec deprecor,' inquit;
'utere sorte tua. miseri te si qua parentis
tangere cura potest, oro—fuit et tibi talis
Anchises genitor—Dauni miserere senectae,

et me, seu corpus spoliatum lumine mavis,
redde meis. vicisti, et victum tendere palmas
Ausonii videre; tua est Lavinia coniunx:
ulterius ne tende odiis.' stetit acer in armis
Aeneas, volvens oculos, dextramque repressit;
et iam iamque magis cunctantem flectere sermo
coeperat, infelix umero cum adparuit alto
balteus et notis fulserunt cingula bullis
Pallantis pueri, victum quem vulnere Turnus
straverat atque umeris inimicum insigne gerebat.
ille, oculis postquam saevi monimenta doloris
exuviasque hausit, furiis accensus et ira
terribilis: 'tune hinc spoliis indute meorum
eripiare mihi? Pallas te hoc vulnere, Pallas
inmolat, et poenam scelerato ex sanguine sumit.'
hoc dicens ferrum adverso sub pectore condit
fervidus. ast illi solvuntur frigore membra,
vitaque cum gemitu fugit indignata sub umbras.

NOTES.

1–17. *Turnus sees that the Latins, dispirited by their ill-success, look to him to take the field as their champion. Furious as a wounded lion he accordingly bids King Latinus arrange a single combat between himself and Aeneas, the issue of which shall end the war.*

1. **infractos**] 'broken,' i.e. in spirit, so that they 'had become faint-hearted' (*defecisse*). **adverso Marte**: i.e. by their failure in the combat described in the last Book, during which Camilla was slain.

2. **sua**] Emphatic by position, like *se* in the next clause: they themselves had failed, and now it was of *his* promises that they 'claimed the due fulfilment.' *reposco* here is not 'to ask back,' but 'to ask for something which is due'; *re* often has this sense in composition; cf. *refer*, 76, 'duly deliver' of a message, and *reddo* commonly, e.g. of a postman 'delivering' a letter. The 'promise' referred to is that made by Turnus (11. 438 *seq.*) of meeting Aeneas in single combat.

3. **ultro**] This word, connected with *ultra*, often describes action which goes *beyond* what might be expected. Turnus might be expected to share the depression of his fellow-countrymen, but instead he 'blazes out in fury unappeasable. The word is variously rendered 'of himself,' 'of his own accord,' 'unprompted,' or 'at once,' but there is no close English equivalent. Cf. 613 n.

4. **Poenorum**] i.e. the Carthaginians. The lions of North Africa were noted at Rome.

5. **sancius ille ...**] 'then at last, look you, when wounded ... a lion advances to battle.' *ille* is deictic, and draws marked attention to the subject of the sentence; cf. 11. 809, *ac velut ille, prius quam tela inimica sequantur, | continuo in montes sese avius abdidit altos | occiso pastore lupus*, 'and as,

look you, before hostile darts can pursue him, ... a wolf ... .' The word also goes closely with *sancius*: it is 'when wounded, look you' and 'then only' (*tum demum*) that the lion attacks, just as Turnus is only stung to action by the unspoken taunts of the Latins.

6. **movet arma**] 'advances battle'; a military phrase; cf. Livy, 7. 29, *adversus Samnites ... mota arma*, 'war was begun.' **comantes toros**: 'the masses of his mane.' *torus* (perhaps from *sterno* = *storus*, or else from the same root as *τύλος*) is commonly used of (1) a couch and (2) a bulging mass of muscles, but can describe anything which 'bulges' out, and the adj. *comantes* here makes its meaning plain.

7. **latronis**] This word, which describes (1) a mercenary soldier and (2), more usually, a brigand or assassin, is used with a certain contempt, as though the lion scorned the hunter who had attacked him by stealth.

9. **accenso**] 'kindled (with rage)'; cf. *ardet*, line 3. 'Violence' is the special characteristic of Turnus in Virgil, who applies the term to him only (cf. line 45; 10. 151; 11. 354, 376); this habitual violence is now increased by rage at his disgrace.

10. **turbidus**] i.e. in the 'wild,' 'disordered,' or 'troubled' speech of passion; cf. Hamlet, 1. 5. 133, 'These are but wild and whirling words, my lord.'

11. **nihil est, quod** ...] 'No need for these coward followers of Aeneas to recall their promise or repudiate their pledge.' The pledge is the offer to meet Turnus made by Aeneas, 11. 115-118. Sidgwick rightly says, "*nihil est quod*, 'there is no reason why,' *quod* being used relatively just as *quid* is used interrogatively."

13. **congredior**] stronger and more graphic than the future. **patēr et**: the final syllable of *pater* is lengthened by *ictus*, and, possibly, also with some recollection of the original length of the syllable, cf. *πατήρ*. So too 68, *ebūr*, *aut*; 422, *dolōr*, *omnis*; 550, *domitōr et*; 668, *amōr et*; and with the third person sing. act. of verbs *stabāt*; *huc*: 883, *erīt ? o*. **concipe foedus**: 'draw up the compact' (cf. Hamlet, 1. 1. 86 *seq.*). *concipere* is technically used of 'drawing up' something according to the strict formula (*conceptis verbis*), e.g. *concipere vadimonium*, *iusiurandum* ('a form of oath'), *stipulationem*, etc. Here the

compact as to the terms of the proposed single combat is not only to be drawn up formally, but ratified by a solemn sacrifice (cf. **fer sacra**). The terms of the compact are given in lines 14-17.

15. **desertorem Asiae**] 'this Asian runaway.' Both words are contemptuous, for *Asiae* suggests the Roman scorn of Orientals. **sedeant** ... : a parenthesis full of bitter indignation against his countrymen, who can 'sit and gaze' while their chief hazards his life in their behalf; cf. the next line where he says that he will 'alone refute the general charge' of cowardice under which they labour. See too 11. 460.

17. **aut** ...] 'or (i.e. if I fail to slay him) let him hold sway over the vanquished, let Lavinia be yielded as his bride.'

18–53. *Latinus answers: 'Thy passion, valiant youth, makes calm deliberation on my part, the more needful. Thou hast no lack of wealth, and there are many noble maidens whom thou mayest wed, while the oracles forbid me to give my daughter to any of her former suitors, and by refusing to Aeneas her promised hand I have brought disaster and bloodshed upon my people. Shouldest thou fall, think of my shame and thy sire's grief.' These soothing words only excite the rage of Turnus, and he demands the right to defend his own cause with his own sword.*

18. **olli** ...] Note the slow spondees marking the calm of Latinus in contrast with the rage of Turnus. **sedato**)(**turbidus**, 10.

19. **praestans animi**] 'excelling in spirit,' 'gallant-hearted.' *animi* might be gen. of respect (Kenn. Pub. Sc. Gr. § 1358; Roby, S. G. 526) like *integer aevi*, *aevi maturus*, 5. 73, but is so constantly used as a locative case (like *domi*, *humi*) that it is safer so to take it; cf. 6. 322, *sortemque animi* ('in his mind') *miseratus iniquam*; 4. 203, *amens animi* ('mad in mind'); Lucr. 1. 136, *nec me animi fallit*; and elsewhere in Virgil *animi furens*, *inops*, *infelix*, *dubius*, while in prose *animi aeger*, *anxius*; *animi pendere*, *cruciari*, and the like are common.

quantum ...] 'as much as thou dost excel ... so much the more earnestly is it just that I deliberate ... .' *quantum* is the cognate acc. used adverbially, or it may be said to express 'the extent of action' in the verb *exsuperas* (Roby, S. G. 461).

23. **manu**] Cf. 627 n. **necnon** ...: 'moreover Latinus has gold and good will,' i.e. so as to satisfy your desires if your own possessions do not suffice.

25. **nec genus indecores**] 'of not ignoble birth' = of very noble birth; so, too, **haud mollia** is really = 'very hard.' This rhetorical figure, called litotes (λιτότης, a making smooth) or meiosis (μείωσις, a making less) is very frequent in poetry; cf. 50, *haud debile* = 'very strong'; 76; 229, *haud nescia*, 'well-versed'; also 619 n.

26. **simul hoc animo hauri**] 'therewith drink thou this into thy soul,' i.e. take heed to it; cf. for *hauri* 945 n. and 10. 648, *animo spem turbidus hausit.* But the intolerable elision in the sixth foot has no parallel, and, if the words are genuine, we must take *haec* in line 25 of what Latinus has already said in contrast with *hoc* which describes what he is going to say, although such a contrast between *haec* and *hoc* is almost impossible, while the 'hard plain words' which Latinus asks permission to utter are clearly those which follow his request. Either this is the attempt of some grammarian to complete one of Virgil's unfinished lines (cf. 631), or it may be one of the 'props' (*tibicines*) which he is said to have occasionally inserted to make up a line until he could revise his work. Conington strangely leaves the line without comment.

27. **me natam** ...] The prohibition to give his daughter 'to any of her ancient suitors' had been uttered by the oracle of Faunus (see 7. 95 *seq.*), which declared that she should wed a foreign prince.

28. **canebant**] Oracles were always uttered in hexameter verse, and so *canere* is constantly used in connection with them = 'declare' or 'foretell.' **homines**: i.e. augurs, soothsayers, and the like.

29. **cognato sanguine**] 'by ties of blood.' Venilia, mother of Turnus, was sister to Amata, the wife of Latinus.

30. **vincla omnia**] i.e. as the next line shows the 'bonds' (1) of his plighted word and (2) of his obedience to the gods.

31. **genero**] i.e. Aeneas, to whom he had promised his daughter, see Intr. p. xv. **inpia**: 'unholy,' because he was resisting the declared will of heaven, cf. lines 27, 28, and 7. 584. The hiatus in *genero; arma* is aided by the pause; but cf. 535 n.

32. **ex illo**] 'from that' = 'in consequence'; but the meaning 'from that time' is not excluded.

33. **primus**] 'above all.'

34. **vix urbe ...**] 'scarcely with our walls can we guard the hopes (or 'fortunes') of Italy.' They were defeated in the field and not secure even within their walls.

35. **recalent**] The prefix *re-* perhaps marks an alteration in the condition described by the verb: the stream is now hot *instead of* cold; cf. *replere* = make full instead of empty.

37. **quo referor ...**] 'why (lit. 'to what end?') am I so often beaten back? What madness changes my purpose?' Latinus asks why he so often 'goes back' (as we say) from the resolution which he is bound ultimately to carry out of accepting Aeneas as his son. For *quo* = 'to what purpose?' see Wilkins on Hor. Ep. 1. 5. 12.

Conington gives: "'Whither am I being carried backwards and forwards?' implying that he is distracted among the multitude of thoughts and plans," but there is no question of Latinus being distracted between a number of plans. He sees his proper course clearly, but allows considerations such as those mentioned in lines 29, 30 to hold him back.

38. **Turno exstincto**] 'when Turnus is dead.')(**incolumi**: 'while he is still uninjured.' **socios adscire**: 'to welcome them (the Trojans) as allies.'

41. **fors dicta refutet**] Being compelled to use the ill-omened words, 'if I shall have betrayed thee to death,' Latinus before he completes the phrase interposes this prayer in order to avert the omen.

42. **conubia nostra**] 'a union with our house.'

43. **respice ...**] 'have regard to the changeful issues of war.' **bello** is perhaps abl. = 'in war,' or more probably dative either 'of the possessor' ('the changes which belong to war') or 'ethic' ('which affect war'), and so hardly distinguishable from the genitive, cf. 10. 160, *eventus belli varios*. It must be remembered that strict grammatical analysis of such phrases is really impossible, their peculiarity of shape being due to the poet's desire of avoiding what is commonplace, and there being no wish on his part to exclude any of the slight variations of meaning which may attach to an ambiguous form like *bello*.

46. **exsuperat** ...] 'it rises higher (cf. line 20, and 2. 759, *exsuperant flammae*) and grows angrier from the remedy.'

medendo is abl. of the gerund, used as a verbal noun = 'by the healing,' 'by the attempt to heal,' a use which is very common in Virgil, e.g. *habendo*, 'for handling,' 88; *cantando*, 'by singing,' *colendo*, 'by cultivation,' *arando*, 'by ploughing'; and similarly in the acc. *inter agendum*, 'during the doing (of a thing),' *ante domandum*, 'before breaking in (a colt),' etc.

aegrescit medendo] A fine instance of terse antithesis. The soft speech of Latinus acts like some remedy which only aggravates a disease, makes a wound angrier, or a fever fiercer.

47. **institit**] much more vigorous than the weakly supported *incipit*. The word suggests vigour and movement (cf. *insistere viam*), and is also used 4. 533, *sic adeo insistit* of Dido's 'outbreak' into reproaches after a sleepless night.

48. **pro me** ... **pro me**] emphatic repetition, still further strengthened by the position of the second *pro me*. The tone is angry; the speaker objects to being treated like a child who cannot help himself or take care of himself. So, too, **optime** is the politeness of passion; cf. too **sinas**, 'permit.'

49. **letumque** ...] 'to barter death for fame,' cf. 5. 230, *vitamque volunt pro laude pacisci*, in exactly the same sense. When you wish to purchase fame, you may be said to offer your 'life' or 'death' as the price.

50. **et nos**] 'we too,' i.e. as well as Aeneas. **haud debile**: litotes, see 25 n. **tela** ... **ferrumque**, by hendiadys (cf. 869 n.), = iron-headed darts; *ferrum* can hardly be = 'sword,' as opposed to 'darts' or 'spears,' because of *spargimus*.

52. **longe** ...] 'Far away shall he find his goddess mother to hide in cloud his womanly flight, while she conceals herself,' etc. In Homer the deities continually veil their own presence, and rescue their favourite heroes from danger by this device of concealment in a cloud; cf. Il. 20. 443, where Apollo so saves Aeneas from Achilles. The expression *feminea nube* is hard to translate; 'unmanly' and 'womanly cloud' are absurd in English. The adj. marks escaping by concealment in a cloud as a device which (though Homeric) no *man* would resort to.

quae tegat follows *longe erit*, as if Virgil had written *non aderit*, to which it is exactly equivalent. The clause **et ... umbris** is made parallel with the clause *quae ... tegat* (parataxis), though really it should be subordinate. Many editors try to make *sese* refer to Aeneas, saying that the whole relative clause gives the contents of a prayer which he offers to Venus—she shall not be present when he prays that she will conceal his flight and hide him.

54–80. *Amata prays Turnus not to hazard his life, on which all their hope rests, but the beauty and blushes of Lavinia only inflame his passion more, and he bids his squire Idmon carry his challenge to Aeneas.*

54. **nova sorte**] This 'new fortune of the combat' is the unexpected turn it had taken by becoming a single combat between the two chiefs.

55. **moritura tenebat**] 'strove to stay him with the grasp of death.' In 62 Amata announces her resolve to die, and 600-603 does actually kill herself; but to render *moritura* 'resolved to die' or 'destined soon to die' is to anticipate the narrative too much. The word, no doubt, *suggests* that her death is imminent, but actually only expresses her deadly terror, her death-like aspect, as she seeks to detain him.

56. **per has ego te lacrimas**] The acc. *te* is governed by *oro*, 60, the acc. in adjurations being always thrown strongly forward and often violently misplaced (e.g. *per te deos ... oro*, πρὸς σὲ θεῶν ... ἱκνοῦμαι) to give it emphasis. The second **per** has for its acc. the whole clause, **si quis ... animum**, 'by whatever regard for A. touches thy soul'; cf. 6. 459, *per superos et si qua fides tellure sub ima est*; 2. 142; Soph. Phil. 469, πρὸς δ' εἴ τί σοι κατ' οἶκόν ἐστι προσφιλές.

57-59. **spes ... recumbit**] A parenthetic statement of the grounds of her appeal. **in te ...** : 'on thee all our sinking house rests'; he is the sole prop or pillar that can save it from falling.

60. **desiste committere**] For construction cf. 586 n.

61. **isto certamine**] 'in that thy combat.' *iste* here, as often, marks abhorrence—that combat which you desire but I detest. So we in English use 'your'; e.g. 'none of your French dishes for me.'

62. **et me**] 'me too'; picked up by **simul** = 'along with thee.'

63. **lumina**] i.e. light of day, which will be 'hateful' if Turnus dies.

64. **lacrimis**] with *accepit*: she 'heard her mother's utterance with tears.' But the word is also mentally supplied with *flagrantes perfusa genas* (for construction see 172) = 'bathing her burning cheeks (with tears).'

65. **cui ...**] 'while (lit. 'to whom') a deep blush kindled a flame, and mantled o'er her glowing face.' The blush is said to kindle a fire (*ignem subicere*) in her face, though strictly it is the inward fire which should create the blush.

67. **Indum ...**] The comparison is borrowed from Homer, Il. 4. 141:

> ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μιήνῃ
> Μῃονὶς ἠὲ Κάειρα, παρήιον ἔμμεναι ἵππων ...

and Virgil renders μιήνῃ 'stained' by *violaverit*, but the word here cannot bear its usual bad sense (= 'desecrate,' 'profane,' 'defile') because the scarlet colour is clearly regarded, like the blush on Amata's cheeks, as lending new beauty to the ivory. It does so, however, only by 'doing violence' to its original purity, and there may be a suggestion that it is 'the violence' (*violentia*) of Turnus which colours Amata's face with scarlet. The use of ivory for every form of artistic decoration was universal in antiquity: Marquardt, *Privaleben*, 741.

68. **ebūr, aut**] See 13 n.

71. **paucis**] sc. *verbis*, 'briefly.'

72. **omine tanto**] 'with an omen so grievous,' i.e. as tears; cf. Sil. It. 3. 133, where Hannibal, as he sets forth against Rome, says to his wife, *ominibus parce et lacrimis*. To see soldiers off with cheering and good wishes (cf. 9. 310, *prosequitur votis*) is common everywhere, but the Romans attached special importance to avoiding any ill-omened word or act at the commencement of an enterprise. To 'send a person forth with weeping' was ominous of death.

73. **neque ...**] 'for neither is Turnus free to delay death'; i.e. nothing I can do can check the course of destiny. He

feels that his hour is come; he must do or die, and the sense of impending doom is strong in him.

Servius states that in his day commentators counted this as one of "the twelve insoluble" passages in Virgil, while in modern times some critics, considering the words of Turnus here inconsistent with his character, alter *mortis* into *Martis.* Certainly between critic and poet there is often a great gulf fixed.

75. **Phrygio**] contemptuous, cf. 99.

76. **haud placitura**] 'unwelcome,' because he throughout sneers at Aeneas as one who shirks the combat. **refer**: 'deliver,' cf. 2 n.

78. **non Teucros agat**] *Non* can be put for *ne* in prohibitions where there is, as here, a strong opposition—'no Trojans let him lead ... (but) with our own blood let us decide the fray.' Cf. Hor. Ep. 1. 18. 72, *non ancilla tuum iecur ulceret*; Ov. A. A. 3. 129, *non caris aures onerate lapillis ... munditiis capimur; non sint sine lege capilli*, and Nettleship's note here. **Teucrum**: this contracted form of the gen. plur. is common with names of peoples; cf. *Danaum*, 349; *Graium*, 548; and with some nouns, e.g. *equum*, 128, *socium*, *deum*, etc.

80. **quaeratur**] 'be wooed (and won)'; cf. the common use of *quaestus* = 'that which is sought and gained,' 'gain.'

81–112. *Turnus bids the attendants bring his chariot and divine steeds, arms himself for combat, and brandishing a mighty spear, which he had won in battle from the hero Actor, invokes its aid to slay his curled and perfumed rival, raging like a wild bull for battle. Aeneas too prepares himself, and soothes the fears of his followers by reminding them of his assured destiny.*

It should be noted that this arming of Turnus is not for the actual combat (for that only takes place next day, cf. 113), but merely to assure himself that his armour is duly prepared and trustworthy. The real purpose of the two paragraphs (81-106 and 107-112) is to bring out in strong contrast the ungoverned fury of Turnus and the calm confidence of Aeneas.

81. **dedit**] 'uttered'; cf. 383 n.

83. **Pilumno** ...] Orithyia was wife of Boreas, who in Homer (Il. 20. 223) is the sire of the royal horses of Troy, just as Zephyrus is of the divine horses of Achilles (Il. 16. 150), early mythology—by a very natural image—personifying the winds as swift high-spirited steeds. Here Orithyia presents some of these half-divine steeds to the Italian deity Pilumnus, and he in turn bestows them on Turnus, who is his grandson (10. 76) or great-grandson (10. 619). Pilumnus is the brother of Picumnus (= Picus, grandfather of Latinus, 7. 48).

84. **qui**...] So of the horses of Rhesus, Il. 10. 437, λευκότεροι χιόνος, θείειν δ' ἀνέμοισιν ὁμοῖοι. The subj. *qui ... anteirent* probably because *qui = quum ii*: they were to be his pride (*decus*), 'seeing that they surpassed . .'

85. **properi aurigae**] Homer's ὀτρηροὶ θεράποντες. **manibusque** ... : 'and stir their mettle, patting their chests with hollow palms.' In this intricate phrase Virgil takes advantage of the double meaning of *pectus*, which may be (1) the actual chest which is patted, or (2) the stout heart beneath it which the patting animates; cf. the common phrases *forte, animosum, certum pectus*. Note the imitative alliteration in line 86.

87. **auro squalentem**] 'with scales of gold'; Virgil regularly (cf. 8. 436; 9. 707; 11. 488) uses *squama* of the 'scales' or single plates of scale-armour, and possibly thinks of *squaleo* and *squama* as connected. In any case the idea suggested is not of a fish's scales, but of a dragon's. **orichalco**: ὀρείχαλκος, 'mountain copper,' an unknown metal resembling gold (hence often by false etymology written *aurichalcum*), but perhaps paler; cf. **albo**.

88. **aptat habendo**] 'fits for handling' or 'wearing,' cf. 46 n. He tries the sword and shield to see whether they exactly suit.

89. **ensemquē clipeumque**] Cf. 181, *fontesquē fluviosque*; 363, *Chloreaquē Sybarimque*; 443, *Antheusque Mnestheusque*, and elsewhere *tribulaque traheaeque, aestusque fluviosque, terrasque tractusque*. Virgil is fond of thus beginning lines in imitation of Homer's lengthening of τε in such phrases as Λάμπον τε̄ Κλύτιόν τε, Προδοήνωρ τε̄ Κλύτιός τε. It will be observed that the lengthened *que* is usually followed by two

consonants, the second of which is *l* or *r*. **rubrae cornua cristae**: the horns are projections on the top of the helmet into which the crests were fitted. See Bayfield, Homer's Iliad, Appendix A, on the words *φάλος* (= *cornu*), *ἀμφίφαλος*, *τρυφάλεια* = *τετρυ-φάλεια*, 'four-horned helmet.'

91. **et Stygia** ...] Steel was regularly tempered by being dipped in water (cf. 8. 450; G. 4. 172), and some waters (e.g. that of the Bilbilis or Salo in Spain, Mart. 1. 49. 12) were supposed to have special virtues in that respect. The sword is dipped in the Styx to make it unbreakable, just as Achilles was made invulnerable by the same means.

94. **trementem**] 'quivering.'

95. **o numquam** ...] 'that hast never failed my call'; he appeals to his spear as though it were a living being endowed with power to aid him. *vocare* is commonly used of 'invoking' the aid of a god.

96. **te maxumus Actor**] Supply *prius gessit*: 'thee Actor (once bore), thee now the hand of Turnus bears.'

97. **da sternere**] 'grant (me) to lay low.'

98. **revulsam**] 'torn back' or 'open,' i.e. by the spear.

99. **semiviri Phrygis**] 'the emasculate' or 'unmanned Phrygian.' The term 'Phrygian' is often used by Virgil contemptuously (cf. 75; 4. 103) with a suggestion of Oriental cowardice and effeminacy, and in *semiviri* there is also a reference to the eunuch priests of the Phrygian goddess Cybele.

In 4. 205 *seq.* the jealous Iarbas also jeers at Aeneas as 'a perfumed Paris with his eunuch train,' and Virgil's conception of Aeneas is clearly not that of a rude and rugged warrior, but rather of a handsome cavalier whose looks did not belie his divine mother.

100. **calido ferro**] i.e. with the *calamistrum* or 'curling-irons.'

101. **totoque** ...] To speak of 'fire flashing from angry eyes' is natural, but it is letting metaphor run riot to say that 'sparks leap from all his burning face.' Conington justly describes it as 'rather exaggerated,' but Sidgwick says that 'it may be paralleled in many languages,' neglecting, however, to support this assertion.

103-106. Almost repeated from G. 3. 232-234. **prima**: not 'for his first battle,' which would spoil the comparison with a skilled warrior like Turnus, but 'for the beginning of the fray'; cf. 735; 7. 601, *mos erat ... cum prima movent in proelia Martem.*

104. **irasci in cornua**] 'to throw his rage into his horns'; cf. Eur. Bacch. 743, *ταῦροι ... εἰς κέρας θυμούμενοι.*

105. **ventosque ...**] 'and harasses the wind with his blows.' He acts like a boxer who 'beats the air' (*ventilare*) in practice, etc.; cf. 5. 377 of Dares, *et verberat ictibus auras*; 1 Cor. ix. 26, *οὕτως πυκτεύω ὡς οὐκ ἀέρα δέρων.*

107. **maternis**] The armour made by Vulcan which his mother Venus gave him; see 8. 608 *seq.*

108. **acuit Martem**] 'whets his warlike zeal'; cf. 590 *magnis acuunt stridoribus iras* of the bees as they 'sharpen their wrath with a mighty buzzing.' The metaphor, of course, is from actually sharpening a weapon before battle.

109. **foedere**] i.e. the agreement mentioned in line 13, to 'settle' the war by single combat.

111. **fata**] i.e. the 'sure destinies' which, through all difficulties and dangers, guide him to his appointed goal as the founder in Italy of a city and an empire greater and more lasting than Troy.

112. **leges**] 'the conditions' to be embodied in the agreement which was to secure peace; cf. 315.

113–133. *Next morning at daybreak the lists are prepared and thronged by the troops on both sides in martial array, while the women and old men crowd the roofs.*

113. The construction is *postera vix ... spargebat ... dies* (*cum ... efflant*); *campum ... parabant*: 'scarce did the next dawn sprinkle ... with light (what time the sun's steeds first rise breathing brightness ...), *when* the heroes began to make ready ....' Virgil is very fond of following a clause introduced by *vix* with another introduced by 'and,' or, as here, put simply side by side with it where we should introduce the second clause with 'when'; cf. 2. 692 *vix ea fatus erat ... subitoque fragore intonuit*, 'scarce had he spoken when it thundered'; 3. 90 *vix ... fatus eram ... tremere omnia visa* (*sunt*),

'scarce had I spoken when all trembled.' The clause *cum ... efflant* describes the hour of dawn—'it was dawn, the time when the sun's steeds rise,' etc.

115. **lucemque ...**] The horses of the sun breath 'fire' or 'light'; cf. Pind. Ol. 7. 70, ὁ γενέθλιος ἀκτίνων πατήρ | πῦρ πνεόντων ἀρχὸς ἵππων.

118. **dis communibus**] The 'common gods' are the gods whom they invoke in common to ratify their compact.

120. **velati limo**] All MSS. give *lino*, 'in linen,' but Servius states that before his time critics had pointed out that the true reading was *limo*, and says that *limus* was an apron, so-called from a cross-stripe of purple (*purpura lima*), used by attendants on magistrates, etc., though Gellius derives the word from its being worn 'cross-wise.' Virgil is very fond of using archaic and antiquarian words, and a rare word like this would almost certainly be corrupted by copyists. For **tempora vincti** see 172 n.

121. **pilata**] 'densely-packed,' and so in artistic contrast with *se fundunt*; they crush through the 'crowded gates,' and then spread out. Servius distinctly states that in Varro *pilatum agmen* is = *densum agmen*, and quotes other writers for the adverb *pilatim* used of marching 'in close array.' Otherwise we should be tempted to take the word, like *hastati*, *clipeati*, etc., as = 'armed with the *pilum*' (as in Mart. 10. 48. 2, *pilata cohors*, where see Friedlander), and in that case too there would be an effective contrast between the javeline-bearing Italians and the host 'of Trojans and Etruscans with their varied weapons (i.e. each bearing their national weapons).'

124. **haud secus ...**] Virgil thus pointedly dwells on their being armed because of the general fight which is going to break out; see 266 *seq.*

126. **volitant**] 'move swiftly,' 'hasten hither and thither.'

127. **genus**] So 7. 213; Hor. Sat. 1. 6. 12; 2. 5. 63, *iuvenis ... ab alto* | *demissum genus Aeneas* = 'son' or 'descendant'; and below 198, *genus duplex*, 'twin children.'

128. **equum**] gen. plur., cf. 78 n.

129. **utque** ...] 'and when at the given signal each has withdrawn to his own portion of the lists,' i.e. when, in order to clear the lists, the spectators have withdrawn to the places severally assigned them.

131. **studio effusae**] 'in eager streams.'

133. **portis** ...] 'take their stand upon the towering gates.' Clearly not 'stand beside the gates,' for they would get no view, and *sublimibus* would have no force. The 'roof over the gate' is in ancient cities a regular post for watchmen; cf. 1 Sam. xviii. 24.

134–160. *Juno summons the nymph Juturna, the sister of Turnus, and prays her, as she herself can do no more, to save her brother by hindering the proposed combat.*

134. **e summo**] with *tumulo* 136, 'from the hill's top that now is styled Alban (then the mountain had neither name ...) as she gazed beheld ....' According to Virgil's story *Alba Longa* was founded on this mountain by Ascanius, after which it became 'the Alban Mount,' famous for the temple of *Jupiter Latiaris* on its summit, and the Latin games (*feriae Latinae*) which were celebrated there.

Juno takes her seat on the Alban Mount just as in Homer the deities do so on Mount Ida when they wish to watch events at Troy.

139. **diva deam**] 'goddess (addressing) goddess'; their common deity is a bond of sympathy to which Juno appeals (cf. Hom. Od. 5. 95, εἰρωτᾷς μ' ἐλθόντα θεὰ θεόν). The assonance, too, of the phrase is clearly tempting to a poet. Many say that *diva* is a more ancient and dignified word than *dea*, but the distinction seems hard to maintain.

Iuturna was an Italian nymph or deity especially connected with streams of a healing character (*Iuturna a iuvando*), and Lutatius Catulus built a chapel to her in the Campus Martius, see Ov. Fast. 1. 463 and Class. Dict. Virgil here identifies her with the deified sister of Turnus.

140. **hunc** ...] 'this honour (i.e. of presiding over rivers, etc.) Jove, the high lord of heaven, dedicated to her in return for her ravished maidenhood.'

142. **animo** ...] Cf. Hom. Il. 5. 243, ἐμῷ κεχαρισμένε θυμῷ.

143. **scis ut . .**] 'thou knowest how I have preferred thee alone above all Latin maids, who ....'

144. **ingratum**] 'thankless,' because the union too often brought only misery on the unhappy maiden. The epithet 'high-souled' seems inconsistent here, and also 878, with the cruelty with which Jupiter is charged, and Conington thinks that it is used 'in a half-ironical sense,' but more probably it is a mere imitation of the epic style, in which heroes and gods have always some stock epithet of distinction whatever their conduct. So, as Ladewig points out, 'Achilles in one breath addresses Agamemnon as *κύδιστε* and *φιλοκτεανώτατε πάντων*,' and cf. Soph. Phil. 344, *δῖος τ' Ὀδυσσεύς*, although the speaker professes to hate him; while with us such phrases as 'the unfairness of the right honourable gentleman' or 'the ignorance of my learned friend' would not suggest sarcasm.

146. **disce ...**] i.e. learn the grief that threatens you, so that you may not afterwards blame me for not warning you or seeking to prevent it.

147. **qua ...**] 'where Fortune seemed to permit and (while) the Fates allowed success to Latium ... I guarded, but now (**nunc**, 149) ....' *qua* = *qua via*; Juno used such path or means as Fortune allowed; with the next clause some such word as *quoad*, 'as long as,' must be supplied, as is shown by the antithetical *nunc* in 149. For **cedere**, cf. 185 n.

150. **Parcarumque ...**] Cf. Il. 22. 212, *ῥέπε δ' Ἕκτορος αἴσιμον ἦμαρ, | ᾤχετο δ' εἰς Ἀΐδαο· λίπεν δέ ἑ Φοῖβος Ἀπόλλων.* When the 'day of doom' comes, the hero is left by his protecting deity. Here Juno adds that she must not only give way to destiny, but that she could 'not bear' (**non possum** = *οὐ τλήσομαι*, Hom. Il. 3. 305) to look upon the battle.

151. **foedera**] i.e. all the preliminary arrangements as described in 160 *seq.*

152. **praesentius**] The adj. *praesens* is continually used of deities who are 'present to assist' (e.g. Ecl. 1. 41; G. 1. 10), and then acquires the meaning of 'effective,' 'efficacious' (G. 2. 127; 3. 452) as here, or 'potent,' 'powerful' in a bad sense as line 245. In no case, however, is the sense of being actually 'present' or 'at hand' lost; so here Juturna will be actually 'present' to assist, and in 245 the omen is 'present' before the eyes of the spectators.

153. **forsan** ...] 'perchance a happier fortune will attend the wretched.' Juno suggests that bad luck must change sometime.

154. **vix ea, cum** ...] 'scarce had she ended when ....' *ea* is neut. plural, and some such verb as *fata erat* must be supplied; cf. 195, *sic prior Aeneas*, 'so first Aeneas (speaks)'; G. 4. 528, *haec Proteus*, 'thus Proteus.'

155. **honestum**] as often, 'comely,' 'beauteous.'

158. **aut tu bella cie**] The personal pronoun is frequently added pleonastically in the second of two imperative clauses to enforce the personal emphasis of the command; cf. Hor. Od. 1. 9. 15, *nec dulces amores | sperne puer, neque tu choreas*; Epist. 1. 2. 63. **excute**: this word is often used of 'driving away' or 'getting rid of *with violence*,' e.g. *excutere equo, curru, vallo; calce excutere*, 'kick out'; *oculum excutere*, etc. So here it is = 'away with!'

159. **auctor ego audendi**] a fine rhetorical conclusion. ''Tis I who bid thee dare.' *ego* is emphatic; I, Juno, the Queen of heaven.

161–215. *The chiefs—Latinus, Aeneas, and Turnus—come forward followed by the priests and victims. Then Aeneas swears by all the gods that, if Turnus prevails, the Trojans will withdraw, but that, if he himself conquers, it is not empire which he seeks but an everlasting union. Latinus takes a like oath, and vows that, as surely as the sceptre which he bears will never again put forth leaf, so surely will he never withdraw his word. Then the sacrifice is begun.*

161. **reges**] The common nominative has no verb, but is immediately broken up, and the separate nominatives have each their own verb. Render, 'Meantime the princes advance, Latinus riding ... while Turnus comes ....' Cf. 277; Livy 24. 20, *consules Marcellus retro, Nolam redit, Fabius in Samnium processit*; Hom. Od. 12. 73. **ingenti mole**: 'in mighty greatness'; probably of his general appearance in the four-horse car rather than strictly of his personal stature.

164. **Solis avi specimen**] 'the token of his grandsire, the Sun'; the crown adorned with golden rays is worn as a token or sign of his descent from the sun. Cf. Hesiod, Theogn. 1011,

Κίρκη δ' Ἠελίου θυγάτηρ ... γείνατο ... Ἄγριον ἠδὲ Λατῖνον, and the lines, though certainly not Hesiod's, show that the genealogy is an early one. Virgil gives a different genealogy, 7. 47 *seq.* **bigis in albis**: 'in his car drawn by white steeds.'

165. **bina**] simply poetical for 'two.'

167. **sidereo clipeo**] Probably 'flashing like a star,' but in Hom. Il. 16. 134 many explain θώρηκα ἀστερόεντα as 'studded with stars,' i.e. with star-like ornaments. **coelestibus armis**: see 107 n.

168. **altera**] 'second,' i.e. after Aeneas.

172. **conversi lumina**] 'having their eyes turned,' or 'turning their eyes.' The acc. in cases like this used to be explained as an acc. of respect, 'turned as to their eyes,' but it is clear that the passive part. in Latin is often used, almost like a Greek middle, with a certain active force. Cf. 65, *perfusa genas*; 120, *verbena tempora vincti*, 'having their brows bound with vervain'; 224, *formam adsimulata*, 'making her shape like'; 416, *faciem circumdata nimbo*; 599, *mentem turbata*; 606, *laniata genas*, 'tearing her cheeks.'

Standing with the face to the east was common in supplication (cf. 8. 48; Soph. O. C. 477, χοὰς χέασθαι στάντα πρὸς πρώτην ἕω), clearly as suggesting a joyful issue.

173. **fruges salsas**] The *mola salsa*, consisting of roasted barley-meal mixed with salt, and offered by itself or sprinkled on the head of the victim. **et tempora ...**: 'and mark the heads of the victims with the steel,' i.e. by cutting off a lock of hair which was then burnt, thus dedicating the victim to the deity; cf. 4. 698; 6. 245. The technical Greek phrase for these initial acts is κατάρχεσθαι τῶν ἱερῶν.

174. **paterisque ...**] 'and from goblets besprinkle the altars.' *libo* usually takes an acc. of that which is sprinkled or poured on the altar.

175. **stricto ense**] Clearly the sword is drawn because he is going to swear to the terms on which he draws it. Similarly Latinus, 206 *seq.*, employs his sceptre to confirm his oath. In both cases the dramatic act gives vividness to the scene.

179. **iam melior, iam ...**] 'now, now at last kindlier, I pray.' It is Juno's persistent hate which throughout the poem causes all the misfortunes of Aeneas; cf. 1. 8-11, and Introd., p. xiii.

181. **Fontesquē Fluviosque**] Cf. 89 n. **quaeque ...** : 'all the majesty of high Heaven,' i.e. all the powers of the sky. He is thinking not so much of the gods as of the great elemental powers of the Sky in opposition to those of Earth and Sea; cf. the parallel oath of Latinus, 197.

183. **cesserit ...**] 'if victory shall perchance pass to Turnus.' *fors* and *fors et* (e.g. 11. 50, *fors et vota facit*) are often used quite adverbially = 'perchance.' *fors et vota facit* may be explained as parataxis, the two parallel clauses 'there is a chance *and* he is doing this' being used instead of 'there is a chance *that* he is doing this'; but where *fors* is used alone all sense of such an origin of the idiom seems lost.

184. **convenit**] impersonally, 'it is agreed.'

185. **cedet**] 'shall retire from,' i.e. quit. Note the different use of *cedo* with dat. in 183 = 'pass to,' 'pass into the hands of,' for which cf. 148, *cedere res Latio*, 'that fortune should pass to Latium,' 'that L. should prosper.'

187. **sin ...**] 'but if Victory shall grant us that the (issue of the) combat be with us,' i.e. that the field be ours. *Mars* is here 'the issue of the battle,' as in such phrases as *Marte dubio, prospero, incerto, communi, adverso.*

189. **non ego ... nec ... nec**] The negative is repeated for the sake of great emphasis; cf. Ecl. 4. 55; 5. 25. The construction is regular in Greek (οὐκ ἐγὼ οὔτε ... οὔτε ...) but rare in Latin. Render, 'Not mine shall it be to bid Italians be subject to Trojans, nor seek I empire for myself.'

190. **paribus**] emphatic: he repudiates dominion, and only seeks that 'under equal laws both unconquered peoples may bring themselves into everlasting union.' These fine lines were quoted by Pitt in advocating the union with Ireland.

192. **sacra deosque**] 'holy things and gods'; *sacra* includes all rites and instruments of worship; *deos* refers especially to the sacred fire of Vesta and the images of the Penates, which he had brought with him from Troy. **socer arma ... imperium sollemne socer**: note carefully the chiastic order. This order

is a great favourite with Latin writers in antithetical sentences, and is so called because in such an instance as *ratio consentit, repugnat oratio* (Cic. de Fin. 3. 3.), if the two first words are written over the second two and the contrasted words joined, the lines joining them form X, the Greek chi. The word *socer* is especially emphatic; it is as his father-in-law that Aeneas yields to Latinus—'As my sire let Latinus retain command in battle, as my sire (let him retain) his wonted sway (i.e. his royal authority).'

197. **haec eadem ... iuro**] 'By these same powers .. I swear.' Like *ὄμνυμι*, *iuro* often takes an acc. of the deity in whose name the oath is sworn. The acc. is really cognate because the name of the deity forms the oath.

198. **Latonaeque genus duplex**] the 'twin children' are Apollo and Diana, whom Latona bore to Jove in Delos.

200. **Genitor**] 'the great Sire,' i.e. Jupiter, the father of men and gods, who is invoked last not only as the greatest of the deities, but as Ζεὺς Ὅρκιος, the god who especially 'sanctifies covenants' by blasting perjurers with his thunderbolt.

201. **medios ignes**] 'this intervening fire.' *medios* is used in two senses, the first literal, for Aeneas and Latinus stand with the altar between them, and the second metaphorical, for the 'fire and the gods' are to be the 'mediators' of their covenant. A 'mediator' is one who stands between two parties, and so Moses, the mediator (ὁ μεσίτης) of the covenant, is described as standing between Jehovah on Sinai and Israel on the plain below.

203. **quo ...**] 'howsoever (lit. 'whithersoever') the event shall fall.' **nec me ...** : 'nor shall any violence make me of my free will swerve aside, no, not if it should hurl the land into the sea, confounding them in a flood, and let loose heaven into hell.'

206. **ut**] 'even as.' The passage is copied from the oath of Achilles, Il. 1. 234:

> ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄζους
> φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,
> οὐδ' ἀναθηλήσει· περὶ γάρ ῥά ἑ χαλκὸς ἔλεψε
> φύλλα τε καὶ φλοιόν· νῦν αὖτέ μιν υἷες Ἀχαιῶν
> ἐν παλάμῃ φορέουσι δικασπόλοι.

208. **cum semel** ...] 'since once (for all) ... it has left the parent tree and let fall ... beneath the knife.' **imo** : because *stirps* = a tree-trunk, is regularly masc. in Virgil, cf. 770, 781, but fem. when used metaphorically, cf. 6. 684, *magna de stirpe nepotum*.

211. **dedit gestare**] 'gave it to carry.' This epexegetic inf. is very common in Virgil after *do*; cf. 5. 247, *dat ferre talentum*, 'gives to take away'; 260, *loricam ... donat habere*; and so Hom. Il. 23. 512, *δῶκε δ' ἄγειν ἑτάροισι ὑπερθύμοισι γυναῖκα | καὶ τρίποδ' ὠτώεντα φέρειν*.

214. **in flammam**] i.e. so that the blood poured upon the altar. **et viscera vivis** . : the entrails were offered almost before the victim had ceased to breathe; cf. G. 2. 194, *lancibus et pandis fumantia reddimus exta*.

216–243. *The Rutulians see that the combatants are ill-matched, and Juturna, taking the form of the warrior Camers, taunts them with shrinking from a foe inferior in numbers and in valour, while, like sluggards, they allow Turnus to win name and fame by sacrificing himself for them. She thus excites their eagerness for a general engagement.*

216. **videri, misceri**] historic infinitives.

218. **tum magis**] opposed to *iamdudum*. They had 'long' been uneasy, thinking the combat unfair, but 'then (they were) still more so, as they see (the combatants) closer their strength unequal.' The acc. after *cernunt* is *eos* (= 'the combatants') to be supplied from *ea pugna*, and *non viribus aequis* is probably a simple ablative of quality, 'when they see them of unequal strength,' or it might be abl. absolute, 'their strength being unequal.' The obvious suggestion *non viribus aequos* makes the construction more commonplace and less Virgilian.

219. **adiuvat**] 'aids,' i.e. increases the feeling of uneasiness. The figure of Turnus here as he steps forward 'with silent gait' and 'down-cast eye,' his cheeks 'worn' and his face 'wan,' is in striking contrast with his previous 'violence,' and marks that the sense of impending doom overpowers him, while it naturally increases the anxiety of the Rutulians.

221. **tabentes**] Most MSS. have *pubentes*. **iuvenali** : 'youthful,' and so unfit to face a tried warrior like Aeneas.

222. **quem ... sermonem**] 'and when Juturna marked such discourse spreading.' The previous lines only describe the *thoughts* of the onlookers, but it is assumed that these thoughts find expression in words.

226. **et ipse** ...] Strict grammar would require *et qui ipse erat acerrimus.*

227. **dat sese**] 'flings herself'; cf. 383 n. **haud nescia rerum**: 'well skilled (cf. 25 n.) in her task.'

228. **serit**] An admirable word. Rumours only need 'sowing' to spring up and bear fruit a hundredfold. Our phrase 'to propagate scandal' is not dissimilar.

229. **cunctis talibus**] Both words are emphatic and correspond with *numero* and *viribus* in the next line. 'Is not all such a host as this,' asks Juturna, 'a match for the foe alike in numbers and in valour?' *talibus* is deictic; Juturna points to the warriors around her.

231. **omnes**] emphatic—'Lo, these are all, all both the Trojans and Arcadians and those fate-guided hosts of Etruria arrayed against Turnus—yet scarcely, should but the half of us join battle, do we find a foe'; i.e. all our foes together cannot bring one man against our two.

232. **fatalesque** ..] The Etrurians (see p. xv.) were the allies of Evander the Arcadian, and had driven out their tyrant Mezentius, who had sought refuge with Turnus; but they had been warned by the soothsayers that any attack on Turnus would fail unless they obtained 'a foreign leader' (8. 499). Such a leader they had found in Aeneas, and they therefore thought themselves secure 'under the guidance of fate' (cf. 11. 232, *fatalem Aenean manifesto numine ferri*). The phrase *fatales manus* is clearly contemptuous; the Etruscans (*gens dedita superstitionibus*, Livy 5. 1) only dare to face Turnus when they think themselves guarded by fate.

234. **ille quidem** ... **nos** (236)] *κεῖνος μέν ... ἡμεῖς δέ.* The omission of 'but' in contrasted clauses in Latin is almost regular; the contrasted words, however, must be placed, as here, in prominent and guiding positions. **ad superos** ... : 'shall be raised in fame to the gods ... and borne undying on the lips of men'; i.e. he shall become one of those deified

heroes whose names are ever on men's lips. The latter part of the phrase is from the famous epithet which Ennius wrote for himself:

Nemo me lacrumis decoret, nec funera fletu
Faxit. Cur? volito vivu' per ora vivum.

236. **dominis**] 'masters'; a very strong word in Latin, describing one who has 'ownership' (*dominium*) over a slave.

237. **lenti**] 'dull,' 'like sluggards.'

240. **ipsi**] 'even the Laurentines,' i.e. and not merely the Rutulians.

241. **iam**] Be careful of rendering this 'but now' or 'lately' as opposed to *nunc*, for *iam* cannot mean this. The word goes with *requiem* and *sperabant*—'those who by this time were hoping for rest,' 'who were hoping for rest at last.'

242. **foedusque ...**] 'and pray for the undoing of the treaty.'

244–310. *Juturna further excites the Rutuli by the omen of an eagle, which, after seizing a swan, is at last driven off by the other swans. Tolumnius, the augur, interprets this of the driving away of Aeneas, and commences the battle by shooting an arrow which slays one of the sons of Gylippus. Then a general combat begins, and many warriors are slain.*

245. **praesentius**] 'more powerfully'; see 152 n.

246. **monstro**] used with reference to its derivation, *monstrum* or *monestrum* being = *quod monet*, though here the 'warning' is intended to deceive.

247. **fulvus Iovis ales**] *αἰετὸς αἴθων*, Hom. Il. 15. 690, where Hector attacking the Trojans is compared to an eagle attacking 'a troop of birds as they feed beside a river' (= **litoreas aves**). Here the eagle = Aeneas, just as the 'noble swan,' 250, is Turnus.

248. **sonantem**] 'clamorous,' 'screaming,' i.e. when attacked.

249. **subito** ..] 'when suddenly swooping down upon the water he shamelessly seizes a noble swan in his crooked claws.'

250. **inprobus**: a favourite adj. with Virgil, marking the absence of all moderation or modesty; cf. its use 2. 356; 9. 52, of famished wolves which will spare nothing; G. 1. 119, of

the goose (*inprobus anser*) which will rob anybody; 4. 412, of love which drives men to anything (*inprobe Amor, quid non mortalia pectora cogis?*), and below 685, *mons inprobus*, of a falling crag which works remorseless devastation. The eagle is specially so-called here because it typifies 'the shameless stranger' (*inprobus advena*, 261) who is bringing havoc into Italy.

251. **arrexere ...**] 'Excitement seized the Italians, when lo! the whole troop with a scream reverse their flight....' Notice the change of tense in *arrexere* and *convertunt*: first the attention of the beholders is aroused, and then the birds suddenly wheel round. The use of a clause introduced by *atque, et*, or *que* (parataxis), instead of a subordinate clause introduced by 'when,' is in such cases very common in poetry, the two events described being simply put vividly side by side.

254. **vi**] the attack of the birds.

255. **pondere**] the weight of the swan.

256. **proiecit fluvio**] = *in fluvium*, 'let fall into the river.' For this use of the dative, cf. 263, *profundo* = 'on to' or 'over the deep'; 380, *solo* = *in solum*; 417, *fusum labris*; 513, *neci mittit*; 681, *saltum dedit ... arvis*, 'leaped to the ground.'

259. **hoc erat ..**] 'This, even this, is what I have often sought with vows.' When something which has been expected or hoped for happens, Latin idiom says *hoc erat* (cf. Gk. ἦν ἄρα) where we say 'this is'; cf. 2. 664; 7. 128, *haec erat illa fames*, 'this is that long foretold hunger'—a phrase used when the Trojans found that the prophecy about 'eating their tables' was happily fulfilled by their eating some cakes which they had used as platters to support their food.

260. **accipio**] sc. *omen* = the common Gk. phrase ἐδεξάμην τὸν οἰωνόν. If it is to have validity, a happy omen must be at once 'accepted' or 'welcomed,' just as the occurrence of anything ill-omened must be at once deprecated and rejected.

267. **sonitum ... stridula ... secat**] imitative alliteration reproducing the 'whizz' of the cornel-wood spear.

268. **simul hoc, simul ...**] lit. 'at the same time this (happened), at the same time a huge shout (rose), and all the ranks were disturbed.' The repetition of *simul*, and the

rapidity of style caused by the omission of the verbs, mark that the act of Tolumnius, the shout, and the confusion were almost simultaneous. Render—'therewith at once a huge shout rose, and ....'

269. **cunei**] the wedge-shaped sections into which the semi-circle of seats in a theatre is cut by the gangways (see Dict. Ant. s.v. *theatrum*); here merely the 'ranks' of the spectators.

270. **hasta** ...] The long sentence is this—'The spear, as nine ... brothers stood opposite ..., of these one (273), ... a youth (275) ... (it) pierces through the ribs (276).' We must break it up—'On sped the spear, while, as it befel, there stood opposite the goodly forms of nine brethren, all of whom one Tyrrhene wife had borne to Arcadian Gylippus. One of these in the waist, where ... a youth conspicuous ... it pierces.'

273. **horum**] picks up *fratrum*. **ad medium**, 'at the waist'; for neuter adj. used as subst., cf. 424 n. **teritur** ... : 'where the belly is chafed by the well-stitched belt, and the buckle clasps the joining of its ends.' Virgil is copying Homer's ὅθι ζωστῆρος ὀχῆες | χρυσεῖοι σύνεχον (Il. 4. 132, where see Leaf), and the buckle is described as 'biting' the ends of the belt where they join, because the action of a clasp is exactly like that of biting. The *balteus* here is not a shoulder-belt, as in 942, but clearly passes round the waist tightly, so as to be rubbed (cf. *teritur*) by the belly. Sidgwick, with Conington, gives 'grips closely the edges of the ribs,' i.e. the lower edges, just where the belt would buckle; but this explanation seems totally to neglect the Latin.

275. **iuvenem ... transadigit costas**] The well-known Homeric construction (σχῆμα καθ' ὅλον καὶ μέρος) in which an acc. of the person is followed by an acc. in apposition, describing the place in which he is hit, shot, etc. Cf. 10. 698, *Latagum saxo ... occupat os*; Il. 7. 14, Ἰφίνοον βάλε δουρὶ ... ὦμον ('in the shoulder').

277. **fratres** ... **pars** ... **pars** ...] The nominative is broken up into its component parts—'But the brothers .. some ... some'; cf. line 161 and Ecl. 1. 65, *at nos hinc alii ... ibimus, pars veniemus* (= ἡμεῖς ... οἱ μέν ... οἱ δέ ...).

281. **Agyllini**] i.e. the men of Agylla, afterwards Caere, who formed part of the rebellious Etrurians; see 232 n.

pictis: 'emblazoned'; for blazonry, especially on shields, see the 'Seven against Thebes.'

282. **amor ... decernere**] 'passion to fight it out with the sword.' The inf. follows the sense of 'eager desire' contained in *amor*; cf. 290, *avidus confundere*, 'eagerly longing to confound.' So 2. 10, *amor cognoscere*; 298, *amor compellare*; 2. 575, *ira ulcisci*; 6. 133, *cupido innare*; 655, *cura pascere.*

283–286. These fine lines paint a fresh scene which vividly shows that all hopes of peace are over. While overhead the 'whirling tempest' and 'iron hail' of missiles fill the air, in the centre of the plain we see the altars hastily broken down (*diripuere*, instantaneous perf.) and the scared priests snatching at the sacred vessels to save them, while Latinus himself secures the images of the gods and flies. The picture is absolutely clear, and the action described in striking contrast with that of the fighting men.

Unfortunately, in 298, Virgil describes Corynaeus as using a lighted brand as a missile, and therefore all editors here explain *diripuere aras* of despoiling the altars so as to get lighted brands to fight with. But it is clear that the action of Corynaeus is exceptional, and due to the accident of his finding himself beside the partially wrecked altar and able to seize a 'half-burnt brand.' The idea of men arming themselves deliberately with fire-brands from an altar is absurd.

285. **focos**] 'braziers'; cf. 118.

289. **regem ...**] 'a prince wearing his princely badge.' Virgil seems to think of him as an Etruscan Lar or Lucumo.

291. **adverso ...**] 'scares to flight charging with his steed.' The alternative reading *averso* would mean 'so that he (Aulestes) wheels his steed in flight.'

292. **et miser ...**] 'and, poor wretch, is hurled amid the altars, that bar his flight behind, on to his head and on to his shoulders.' Conington says, 'he runs backwards upon the altar,' but that he should be merely 'backing away' is inconsistent with *proterret* and *ruit*, nor could he, if backing, be pitched violently 'on to his head.' *a tergo* does not imply that the altars are at his back, but that they were behind him when he turned in flight, and so in his backward flight bring him violently to the ground. **in caput inque umeros**: the

repetition of the pronoun in addition to the conjunction marks great violence; cf. 11. 696, *tum validam perque arma viro perque ossa securim ... congeminat.*

294. **telo trabali**] Cf. 1 Sam. 17. 7, of Goliath, 'and the staff of his spear was like a weaver's beam.'

296. **hoc habet**] This, or *habet*, is the regular phrase used when a gladiator receives a fatal blow. **haec ...**: 'this is a nobler victim offered to the mighty gods,' i.e. nobler than they would have received if the intended sacrifice had been completed.

298–305. The account of another struggle between a pair of warriors. Render: 'Barring the path Corynaeus snatches a half-burnt brand from the altar, and as Ebysus advances ... first fills his face with flame; out blazed his mighty beard . .' Or we might entirely alter the order and give—'Next as Ebysus advanced ... Corynaeus meeting him snatches, etc.' *occupare* is common in the sense of attacking first, i.e. before the opponent can do anything; cf. 10. 699, *saxo occupat os*, and elsewhere *ense, gladio, morsu occupare aliquem.*

301. **super ipse ...**] 'then himself following up the attack he grasps the dazed foeman's hair, and ... pins his whole body to the ground.' The use of *ipse* here is noticeable: in 301 it contrasts the personal onslaught of Corynaeus with the torch which he had flung, and in 303 *ipsum* contrasts the whole figure of Aulestes with the *caesaries* by which he was at first gripped. So 369 *ipsum* contrasts Turnus with his plume.

304. **sic**] 'so,' i.e. as he holds him pinned to the ground.

306. **ille**] i.e. Alsus, who turns on his pursuer, and 'drawing back his axe (to strike) cleaves his enemy's forehead in twain to the chin.' In 309 *olli* again indicates a change in the person referred to, being = Podalirius; cf. carefully its similar use in 291 and 300. In passages where the person spoken of is continually varying the change must be made perfectly clear by guiding pronouns.

309. **dura quies, ferreus somnus**] Good instances of oxymoron, the one requirement of 'repose' being that it should be easy, and of 'sleep' that it should be soft (cf. its regular epithets *mollis*, *μαλακός*). For *ferreus somnus* cf. Hom. Il. 11. 741, *κοιμήσατο χάλκεον ὕπνον.*

310. **in aeternam** ...] a beautiful phrase, and *conduntur* is happier than the *clauduntur* of 10. 746, where these lines also occur. Conington gives 'are curtained in everlasting night.'

311–340. *Aeneas, as he seeks to stay the strife, is wounded by a chance arrow and retires. Turnus, marking this, exultingly mounts his car and spreads destruction among the foe, fierce and terrible as the War-god himself.*

311. **pius Aeneas**] *pius* is the standing epithet of Aeneas as expressing (1) his filial 'piety' or dutifulness towards his father Anchises, and (2) his 'piety' or dutiful obedience to the will of the gods. Here, in connection with *inermem* and *nudato* (= 'unhelmeted') *capite*, it seems emphatic as marking his desire dutifully or righteously to fulfil the solemn compact which had been made.

314. **ictum**] 'ratified,' the word acquiring this meaning because a covenant was ratified by 'striking' (i.e. slaying) a victim.

316. **me sinite** ...] 'To me leave all, and banish fear.' Aeneas does not know the cause of the sudden alarm, and imagines that it is due to the fears of his followers on his behalf. **faxo**: an archaic future (= Greek future in -σω), cf. *iusso*; Roby S. G. 291. Note the alliteration of *foedera faxo firma* marking vehemence.

317. **Turnum** ...] 'Now these holy rites make Turnus mine.' *iam* is emphatic and repeats the *iam* in line 314—now the treaty is completed; now no one else can claim the right to fight with Turnus.

319. **viro**] 'against the hero.' **stridens alis**: 'with whistling flight.'

320. **incertum, qua** ...] 'none knows by what hand launched, whence quivering sped,' lit. 'driven by what launching,' *turbo* being used of flinging any missile which has a spin or whirl as it flies, e.g. *turbo ballistae, hastae, saxi.*

322. **pressa est**] 'is hidden.'

326. **superbus**] 'proudly,' in strong contrast with *pius* 311, and his own dejected appearance, 219-221.

327. **emicat**] A vivid word : in his glistening armour and 'glowing eagerness' (cf. *fervidus ardet*) 'he proudly leaps into his car like a flash of light.' Cf. 6. 5, *iuvenum manus emicat ardens*, of the Trojans landing in Italy all aglow with hope.

330. **aut raptas** ...] 'or flings the swiftly-snatched spear against those who fly'; those who stand their ground he cuts down or tramples beneath his chariot; at those who turn in flight he hurls spears. Commentators ask where he snatches the spears from, but the point is not before the mind of the poet, and *raptas* only suggests, as Sidgwick remarks, "the speed and rapidity of the action, *rapere* being frequently used with a vigorous force of 'taking up' weapons"; cf. 8, 111, 220; 9. 763; 11. 651.

331. **qualis** ...] 'And like as when in swift career ... blood-stained Mavors clashes on his shield, and, arousing war, gives the rein to his raging steeds ... even with such eagerness (*talis* ... 337).' Cf. Il. 13. 298 :

> *οἷος δὲ βροτολοιγὸς Ἄρης πολεμόνδε μέτεισιν,*
> *τῷ δὲ Φόβος, φίλος υἱός, ἅμα κρατερὸς καὶ ἀταρβὴς*
> *ἕσπετο ....*

332. **clipeo increpat**] i.e. strikes his shield to inspire terror, a custom which is still common among savages. Cf. 700, and Callimachus, Hymn to Delos, 136, *ὑψόθε δ' ἐσμαράγησε καὶ ἀσπίδα τύψεν ἀκωκῇ.*

334. **gemit ultima**] 'groans to its furthest bounds.'

335. **Formidinis**] 'Terror and Wrath and Treachery' are the personified powers of battle (hence *Irae* in plur. = 'spirits of Wrath') who follow in the train of the War-god, just as in Homer Il. 4. 440, his attendants are *Δεῖμος τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον μεμαυῖα.*

338. **miserabile**] Neut. adj. used as adverb (cf. 398 n), and better taken with *insultans* than with *caesis*, 'piteously trampling on the slaughtered foe.'

340. **mixtaque** ...] lit. 'and blood is trampled on, sand being mingled with it'; we should say, 'and the sand is trampled into a gore-soaked mass.'

340–382. *Turnus slays other Trojans, especially Eumedes, who, like his sire Dolon, sought glory only to find a grave. Then as he sweeps along, furious as the blast of Boreas, the hero Phegeus seizes on his horses' reins and strives to check them, but is trampled under foot and slain.*

342. **hunc** ...] 'this one and that in close encounter, the former (i.e. Sthenelus) from afar; from afar too (he slew) the sons whom Imbrasus ....' *congressus* is exactly = the adverb *comminus*. The two forms of combat were either 'hand to hand' (*comminus*; cf. 890) or *eminus*, 'from a distance,' i.e. by the use of missiles.

344. **nutrierat** ...] He had 'bred them in Lycia, and decked them with like arms, either to fight in close combat or to outstrip the winds on horseback (i.e. or to charge on horseback).' The infinitives *conferre* and *praevertere* are dependent on *nutrierat*, which contains the thought 'had trained them,' 'had taught them to,' and the intervening words, *paribusque ornaverat armis*, do not affect the construction at all, but call attention, in a touching parenthesis, to the way in which the fond father had decked the two youths 'in like armour' only to fall by a like death. So 6. 826, *paribus armis* = 'like arms.'

Conington, almost following Servius, makes the infinitives dependent on *paribus*, 'arms equally fitted either to join hand-to-hand combat or to outstrip the winds,' and quotes the very ambiguous passage, Ecl. 7. 5, for the construction. But what sort of arms would these be, and what arms could be *paria* ... *equo praevertere ventos*?

347. **antiqui**] probably = 'of ancient lineage,' cf. 529. The story of Dolon is told in Hom. Il. 10. 299 *seq.*, where he offers to go and spy out (cf. 349) the Greek camp, if Hector will promise him the horses of Achilles as his reward, but is detected and slain by Diomede (= *Tydides*, 351).

348. **nomine** ...] 'in name recalling his grandsire, in spirit and prowess (lit. 'the deeds of his hands') his parent.' In historical Greece the naming of a person after his grandfather was very frequent (cf. Arist. Av. 274, Ἱππόνικος Καλλίου κἀξ Ἱππονίκου Καλλίας).

350. **ausus** ...] 'had dared to claim as his reward the steeds of Achilles;' cf. for *currus*, used of horses, G. 1. 91, *Martis equi biiuges et magni currus Achillis*; 4. 389. Xanthus and Balius, the horses of Achilles, were divine, cf. Hom. Il. 16. 148.

351. **alio** ...] 'repaid with a far different reward (i.e. death) for such daring, and he has no ambition (i.e. now that he is dead) for the horses of A.' *ausis* must refer back to *ausus* and therefore describe, not so much the daring of his exploit as his 'daring' (i.e. effrontery) in claiming the reward he had done, and *nec equis adspirat A.* also marks his ambition as exaggerated; Virgil, like Homer, here clearly disparaging Dolon as too arrogant, although in 347, 348 he rather speaks of him as a famous warrior. *adficere aliquem poena, laude, honoribus*, and the like are common = 'bestow punishment, praise, dignities on any one.'

353. **hunc**] i.e. Eumedes, the word resuming the narrative after the digression about his father.

354. **ante** ...] 'first aiming at him with light javelin through the long space between, then checks his steeds ... .' **inane** is used as a subst. (cf. 424 n.) = 'space,' 'empty space,' being a recollection of Lucretius, with whom it is a technical word = 'void,' *τὸ κενόν*. Cf. 906, *vacuum per inane.* The javelin hits Eumedes, cf. 356, but **secutus** cannot be taken = 'reached, i.e. wounded' as some give.

356. **semianimi**] *semi-* (= *ἡμι-*) has *e* long, and the *i* is either pronounced as *y* or vanishes altogether, the word being often written *semanimis*; cf. *semiermis* or *semermis*, *semiesus* or *semesus*.

357. **dextrae** ...] 'wrests the sword from his (i.e. Eumedes') hand.'

359. **en** ...] 'Lo! Trojan, lie there and measure out the fields and that Western land thou didst seek in war.' Servius well notes that *metire* is used technically, *metiuntur enim agros qui colonis assignant*, and the *Agrimensores* (see Dict. of Ant.) were a regular guild at Rome. Eumedes had come to win a new land, and he was to have 'two paces' of it for his own. Cf. Soph. O. C. 790, *χθονὸς λαχεῖν τοσοῦτον, ἐνθανεῖν μόνον.*

362. **huic** ...] 'with him he sends Asbutes as his comrade,' i.e. to the lower world.

363. **Chloreaquē Sybarimque**] See 89 n.

364. **sternacis**] 'restive.' The word, which occurs here for the first time, is formed like *fugax* = *qui fugit*, *edax* = *qui edit*, being = *qui sternit* (*equitem*). It is curious that we have no English equivalent for such an expressive and useful adjective.

365-370. Notice the order in this simile. We have (1) the pursuing blast and (2) the flying winds, but then, in inverted order (2) the flying hosts and (1) the pursuing Turnus. The simile is Homeric, cf. Il. 4. 419; 11. 305; 15. 624.

366. **insonat Aegaeo**] 'falls with a roar on the Aegaean.' **sequiturque ...** : It is impossible to say whether *fluctus* is acc. plur. ('the storm chases the billows') or nom. sing. ('and then the billow rushes shorewards').

369. **fert ...**] 'his rush sweeps him (see 301 n.) along, while the breeze, as his chariot meets it, tosses his flying plume.' The picture of the plumes tossing in the wind caused by the rush of the chariot is intended to bring out the idea of great speed.

371. **non tulit ...**] 'Phegeus could not brook his onset and angry rage; (therefore) upon the chariot he flung himself and wrenched aside ....' Cf. 10. 578, *haud tulit Aeneas tanto fervore furentes*, | *inruit*, where, as here, *haud tulit* marks that Aeneas finds the ferocity of the foe 'unbearable' and so is spurred on to *attack* him; but here *non tulit instantem* is harsh, because it naturally suggests the meaning, 'did not endure his onset,' i.e. fled from it. In both passages the asyndeton between *non tulit* and the following verb suggests rapidity.

374. **dum trahitur ...**] 'as he is dragged hanging to the yoke, the broad lance-head (i.e. of Turnus) pierces him exposed,' i.e. while unable to use his shield; cf. 377.

376. **summum ...**] 'and with its wound just grazes the surface of his body;' for the metaphor in *degustat*, 'tastes,' cf. 11. 804, *hasta ... alte bibit acta cruorem*, where we can render literally 'drinks blood.'

377. **tamen**] i.e. in spite of his wound and dangerous position 'he still, covering himself with his shield, turned and was making for his foe ... when the wheel dashed him headlong ....'

379. **praecipitem ... procursu**] alliteration to give the sense of rapid rush. The same idea is brought out by the repetition in *rota* and *concitus axis* ('wheel and whirling axle').

380. **secutus**] 'pressing on'; lit. 'following up' the work of destruction.

382. **harenae**] If right must be the locative case = 'on the sand'; but some MSS. have *harena*. It cannot be explained as = *in harenam* (cf. *solo*, 380 and 256 n.) because that dative is only used after verbs implying movement.

383–440. *Meantime Aeneas, angrily chafing at his helplessness, is led limping from the field, and the leech Iapis vainly endeavours to remove the arrow, while the foe press eagerly on. Then Venus, concealed in a cloud, brings a healing herb from Crete and dips it in the water with which the wound was bathed. At once the arrow yielded, and Aeneas with all his old vigour dons his armour and then bids Ascanius farewell.*

383. **dat funera**] 'spreads havoc'; lit. 'causes deaths.' The use of *dare* in Virgil deserves study; cf. 81, *dicta dedit*, 'uttered words'; 227, *dat sese*, 'flings himself'; 367, *fugam dant*, 'fly'; 437, *te ... dabit defensum*, 'shall afford thee protection'; 441, *dicta dedit*; 453, *dabit ruinas*, 'spread ruin'; 463, *dant terga*, 'fly'; 575, *dant cuneum*, 'form a wedge'; 655, *exscidio dare*, 'give to destruction'; 681, *saltum dedit*, 'leaped.'

386. **alternos**] Clearly one leg is helpless, and so he has to 'support every alternate step upon his spear.'

387. **telum**] 'the arrow-head' which is left in the flesh, 'the shaft (*harundine*) having broken off.' For *luctatur eripere*, cf. 586 n.

388. **auxilioque** ...] 'and demands the shortest road for relief, bidding them with a broad sword cut the wound and open ... .' *secent* is subj. of oblique command following *poscit*.

391. **Iapis Iasides**] Virgil clearly chooses these names to suggest ἰάομαι. Cf. the famous ἰᾶταί σε Ἰησοῦς, Acts ix. 34.

393. **suas artes, sua munera**] i.e. the power of divination and of playing on the lyre mentioned in the next line. These Apollo 'offered' (*dabat*) to Iapis, but he (*ille*, 395) preferred to receive the gift of healing. For the various attributes of the god, see Lidd. and Scott, s.v. Ἀπόλλων.

395. **ille**] Notice the position of the pronoun, marking clearly the change of subject and also some antithesis: we should say 'but he.' Cf. 400; 450. **depositi**: 'dying.'

It seems to have been customary to 'lay' sick folk, who were despaired of, outside the door, *vel ut extremum spiritum redderent terrae, vel ut possent forte a transeuntibus curari* (Servius). **proferret**: 'put off.'

397. **mutas artes**] because (1) medicine, unlike the arts of divination and music, is a silent art, and (2), in connection with *inglorius*, because it is not an art that wakes the poet's song or leads to fame.

398. **acerba fremens**] 'angrily chafing,' i.e. at his enforced inaction. As you can say *acerbum fremitum fremere*, so you can say shortly *acerbum* or *acerba fremere*, and the acc. neuter of the adjective in such cases is used almost like an adverb; cf. 338; 402, *multa trepidat*, 'much he bustles'; 496, *multa Iovem testatus*; 506, *multa morantem*; 535, *inmane frementi*; 700, *horrendumque intonat*, 'thunders horribly'; 864, *serum canit*. So in Greek ἡδὺ γελᾶν, 'laugh sweetly,' etc. **ingentem** ...: cf. 2 Sam. i. 6, 'Behold, Saul leaned upon his spear.'

400. **lacrimis inmobilis**] 'unmoved by their tears'; he stands grim and angry amid the weeping throng.

401. **Paeonium**] = the Greek παιώνιος, from Παιών or Παιάν, a common attribute of Apollo as 'the Healer'; cf. 7. 769, *Paeoniis revocatum herbis*. As regards the quantity possibly Virgil may treat the word as almost trisyllabic, making *i* consonantal. Iapis is, of course, 'girt up after the fashion of Paeon' in order that his robe may not get in his way.

404. **sollicitat**] 'worries at,' 'works to and fro.'

405. **viam**] 'his course,' i.e. the method he is adopting. **auctor**: 'his master.'

406. **et campis** ...] 'and (meantime) along the plain still more and more the panic spreads.' Notice the intentionally harsh ending of the line.

407. **iam pulvere** ...] 'already they mark the sky columned with dust,' caused by the approaching cavalry. The sky seems stiff or solid with dust, which rises like a wall or in columns.

411. **hic**] 'here,' i.e. at this juncture; we say 'then.' **indigno**: unworthy of him, and so = 'undeserved.' **concussa**: here of mental disturbance, 'sore troubled'; cf. 478.

412. **genetrix**] added to emphasize the idea already expressed in *nati*, and so='with a mother's care or 'eagerness'; cf. 871. The account of goats eating *dictamnum* (τὸ δίκταμνον) to get rid of an arrow is from Arist. Hist. An. 6. 9. 1, and Theophrast. Hist. Pl. 9. 16. 1. **puberibus**: 'downy.'

416. **faciem circumdata**] 'veiling her face'; cf. 172 n.

417. **hoc fusum** ...] 'with it she impregnates the water that had been poured into (*labris*=*in labra*; cf. 256 n.) a gleaming caldron.' *splendentibus* may describe either the gleam of the vessel itself or that of the water in it.

419. **ambrosiae**] Ἀμβροσία in Homer is the food of the immortals (as if from ἀ and βροτός), or an unguent (cf. Semitic *anbar*, 'ambergris') with mysterious restorative properties. Here it is probably=any life-giving plant, like *panacea*=πανάκεια, 'the all-healing' plant. **panaceam**: Virgil is fond of the quadrisyllabic ending with Greek words, e.g. *hyacinthus*, *cyparissus*, *hymenaeus*, 805.

420. **fovit**] 'bathed.'

422. **quippe**] 'assuredly,' 'verily,' emphasizing the wonder of the statement; cf. l. 39, *quippe vetor fatis*; Cic. pro Mil. 12. 33, *movet me quippe lumen curiae.* Kennedy gives 'in consequence,' and others make it=εἰκότως. **dolōr omnis** 13 n.

424. **novae**] 'new-found.' **in pristina**: 'as of old'; lit. 'to its former state.' Virgil is fond of using neuter adjectives as nouns, especially in prepositional phrases; cf. 273, *ad medium*; 354, *inane*; 906, *vacuum per inane*; 687, *in abruptum*; 803, *ad supremum*, 'to the final issue.'

427. **arte magistra**] 'the guidance of art.'

429. **maior** ...] 'a mightier god intervenes.' He recognizes that a divine power, mightier than human agency, has effected the miracle in order to 'send back' Aeneas to a 'mightier exploit,' i.e. the destruction of Turnus.

430. **auro**] i.e. in greaves of gold. Notice the change of tense from **incluserat** to **odit** and **coruscat**; he had already donned his greaves, and, 'scorning delay, is brandishing his spear' for battle.

432. **habilis lateri**] 'convenient for his side,' i.e. well poised on his left arm, so as to protect his side. Similarly,

too, the *lorica* or 'corslet' must hang comfortably, so that his back—and by implication his chest—is well defended.

433. **armis**] certainly = *armatis bracchiis*. He 'flings his mail-clad arms' about his son; cf. next line. That the ambiguous word *armis* can ever = 'arms' (*bracchiis*), as if from *armus*, is very doubtful, but some so take it here, and see Con. on 4. 11.

434. **summaque ...**] 'and just kissing through the helmet the edge of his lips thus speaks.'

435. Virgil is copying the famous address of Ajax to his son (Soph. Aj. 554).

ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος
τὰ δ' ἄλλ' ὅμοιος, καὶ γένοι' ἂν οὐ κακός.

437. **defensum dabit**] Cf. 383 n.; Livy 8. 6, *stratas legiones Latinorum dabo*.

438. **tu facito ...**] 'See thou, when presently youth shall have grown to ripeness (**matura** is proleptic), that thou be mindful, and recalling ... let thy sire Aeneas and thy uncle Hector stir thy spirit.' *facito* is the strong legal form of the imperative, suited to solemn command.

440. **avunculus**: used loosely; both Hector and Aeneas were great-grandsons of Ilus, King of Troy.

441–499. *Aeneas moves to battle with his host, dark and threatening as a storm-cloud that advances over the sea, bringing ruin to the fields. His companions slay many of the Rutuli, but he, scorning all other combatants, pursues Turnus only, whose chariot Juturna drives hither and thither, in movement as swift and changeful as a swallow's flight, so that Aeneas is altogether baffled. At length, however, a spear hurled by Messapus strikes the plume from his helmet, so that he indignantly joins in the general attack.*

443. **Antheusquē**] Cf. 89 n.

444. **fluit**] 'pours forth' like a flood. **tum ...** : 'then the plain is confounded with blinding dust, and the startled earth trembles with the tramp of feet.' For *caeca*, cf. *caeca caligine*, 3. 203. Note the alliteration in **pulsu, pedum, tremit, tellus.**

446. **vidit ... videre**] emphatic repetition, marking excitement.

447. **ima**] 'inmost,' emphasizing the depth of the fear which makes 'all their bones to shake' (Job iv. 14).

450. **ille** ...] 'Onward he (Aeneas) flies, and hurries his darkling host over the open plain.' **atrum** is used partly = 'dark,' 'black'; cf. Homer's φάλαγγες κυάνεαι (Il. 4. 281), partly = 'deadly,' just as the *nimbus* with which it is compared is both dark and deadly.

451. **abrupto sidere nimbus**] *Nimbus* here is frequently explained of 'a waterspout' (see Lucr. 6. 423 *seq.*), but it is better taken simply as a storm-cloud, the gathering of which can, of course, be best observed over the sea; cf. Hom. Il. 4. 275, ὡς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνήρ | ἐρχόμενον κατὰ πόντον .... The use *sidere* is peculiar, but the constant association of the rising and setting of the constellations with changes of weather, and especially with tempests, seems to create a use of *sidus* = 'weather,' and then 'bad weather' (cf. 11. 260, *triste Minerva sidus*), so that *abrupto sidere* = 'with bursting tempest.'

454. **satis**] dat. plur. of *sata*; see Vocab.

455. 'Before it fly the winds and bear their utterance to the shore.' The winds act as heralds of the deluge and proclaim its advent.

457. **densi** ...] 'thickly they mass themselves man after man (lit. 'each man') in close-packed columns.' *quisque* is inserted between the plural adj. *densi* and the plural verb *adglomerant* to mark the individual eagerness with which the common action is carried out. *cuneus* is a regular military term for any wedge-shaped body of troops.

461. **primus** ...] Cf. 258 *seq.*

462. **clamor**] 'a shout' of terror at the fall of Tolumnius. **vicissim**: because up to now the Rutuli had been attacking; cf. 407, where they charge in a cloud of dust, whereas now, 'wheeling round in turn they fly (383 n.) in a whirl of dust over the plain.'

464. **ipse**] 'their leader.' **neque aversos** ... : he 'scorns to lay low in death' both (1) those who seek to escape, and (2) those who either 'meet him fairly foot to foot' or 'hurl missles' from a distance. In 465 the two ordinary methods

of attack (*comminus* and *eminus pugnare*) are mentioned, and *congressos* has the purely present force which deponent participles often have (cf. 606 n.), and is exactly parallel to *ferentes*. Conington wrongly explains "those who have already met him (*congressos*)" and "those who are going to attack him (*tela ferentes*)."

sternere morti: may be = *sternere in mortem*; cf. 258 n. and 513, *neci mittit*, but perhaps *morti* is an old abl. like *sorti*.

466. **caligine**] caused by the dust (444, *caeco pulvere*) and arrows (cf. 578).

468. **virago**] 'martial maid.' The derivation of *virgo* is uncertain, but *virago* is clearly formed in imitation of it from *vir*, to denote a maid with the spirit of a man; cf. the quotation in Cic. de Off. 1. 18. 61, *vos autem, iuvenes, animum geritis muliebrem, | illa virago viri.*

469. **media inter lora**] sc. ὄντα '(as he stood) amid the reins.' Metiscus probably has the reins round his body, and is pushed forward, so that he also falls 'between the reins' and on to the 'pole' (cf. *temone*), from which he then tumbles. The want of a present part. of the verb 'to be' makes expressions like this somewhat obscure in Latin, and some would explain 'amid his driving,' 'while he was driving,' but this is (1) not supported by the analogy of *media inter proelia*, 11. 541, or *media inter carmina*, Hor. Ep. 2. 1. 185, and (2) adds nothing to the picture.

471. **subit**] 'takes his place.'

473. **aedes**] Probably Virgil is thinking of a country-house. In that case *porticibus* (476) would refer to outside colonnades or the like round a courtyard, and *stagna* to tanks or ponds for either use or ornament. Some, however, take *porticibus* of the columns or Peristyle inside the *atrium* round the *impluvium*; see plans of Greek and Roman houses in Smith's Dict. of Ant.

475. **nidis loquacibus**] 'for its noisy nestlings'; for this use of *nidus*, cf. G. 4. 17, *nidis inmitibus*.

477. **sonat**] 'twitters.'

478. **obit omnia**] 'traverses all the field.'

481. **haud minus** ...] 'not less eagerly does Aeneas trace many a winding circuit to meet him.' *lego* (1) = 'pick,' 'gather,' is then (2) = 'lightly touch,' or pass over the surface of anything, and so (3) = 'gather' the meaning of writing, 'read,' cf. our 'skim.' Here it bears the second sense = 'lightly trace': the phrase *tortos legit orbes* might be used of a figure-skater who cuts intricate circles as he glides over the ice.

483. **voce vocat**] a favourite assonance = 'call aloud on; cf. 638; 6. 247, 506.

484. **fugam cursu**] Aeneas is on foot while Turnus is in a chariot, and so he has 'by running to try (i.e. seek to match) the flight of winged steeds.'

486. **heu, quid agat?**] Aeneas would say to himself, *quid agam?* The poet repeats his words in *oratio obliqua*, 'alas (he says), what is he to do?' **vario** ... : 'vainly he is tossed on a shifting tide,' i.e. he is at a loss what course to take. Cf. our 'wavers,' although both *fluctuat* and *aestu* also suggest the boiling and seething of passion; cf. 527; 4. 532, *irarum fluctuat aestu.*

488. **huic** ...] 'against him (ethic dat.) Messapus, as, lightly running, he happened to carry in his left hand two tough iron-tipped spears, whirling one of them ....'

491. **se collegit in arma**] 'gathered himself within his shield, sinking on his knee' so as to avoid the spear.

492. **apicem**] a sort of raised peak which held the *cristae.*

494. **insidiisque subactus**] 'forced by treachery.' Hitherto, holding the 'treaty' (cf. 496 and 13) still binding, he had refused all battle with any combatants except Turnus, and therefore to attack him was treacherous.

495. **equos**] i.e. the horses of Turnus, which he sees are constantly 'driven away' from him.

496. **multa** ...] 'oft (cf. 398 n.) calling Jove and the altars of the outraged covenant (see 171 *seq.*) to witness,' i.e. to witness the fact that he only joins in the combat when compelled.

499. **irarumque** ...] 'flings the reins fully to his rage'; Ennius (Ann. 464) has the exaggerated phrase *irarum effunde quadrigas.* Cf. our 'to bridle anger.'

500–553. *Who could tell of all the slaughter wrought by Turnus and Aeneas? Hero after hero they slew, spreading havoc with all the rage of fire or flood. Aeneas hurls Murranus from his chariot; Turnus kills Hyllus and Cretheus. Cupencus falls, and Aeolus, whom the Greeks could not overcome, finds a grave far from his home in Laurentine soil. The fight grows stubborn between both hosts.*

500. **quis mihi nunc** ...] 'and now, alas, what god could unfold so many horrors, who (relate) in song ... ?' This passage is sometimes misunderstood. Conington, for instance, in his translation gives, 'what god will tell me all those horrors and relate for me in verse ... ?'; but, apart from the rendering of *expediat*, 'will tell,' who ever heard of a god relating anything to or for a poet *in verse*? In reality (1) *mihi* has nothing to do with the distant *expediat*, but is an ethic dative indicating that the question he asks affects the poet deeply and perplexes him, and (2) *deus* is not supplied with the second *quis*. Overpowered by the thought of the tale of butchery which he has before him, Virgil asks, 'What deity could unfold it, who relate it in verse?' indicating that its horror is beyond what divine power or human art can describe.

503. **tanton'** ...] 'was it thy pleasure, O Jupiter, that peoples soon to live in everlasting peace should clash with such a shock?' For *tanton* = *tantone*, cf. 797, 874.

505. 'Aeneas (meeting) the Rutulian Sucro—that combat first checked the Trojan onset—with brief delay smites him in the side.' Hitherto the Trojan onset had been unresisted, but, when Sucro meets Aeneas, it is checked, although Sucro cannot 'long delay' his assailant, who is 'ready for him' (**excipit**) and deals him a blow 'in the side.' *excipere* is regularly used of hunters who are ready to receive game or beasts which are driven to them, and so here *excipit* describes Aeneas as 'ready to receive' Sucro's approach. *excipit in latus* is a sort of pregnant construction = 'he receives (striking him) in the side.'

507. **qua fata celerrima**] Cf. Il. 8. 84, ὅθι ... μάλιστα καίριόν ἐστι, 'at the place where death is speediest.' **crudum**: probably almost = *crudelem*, 'the unpitying sword'; cf. Homer's νηλέϊ χαλκῷ.

508. **transadigit** takes a double acc. like *transportare*; 'he drives (*adigit*) the sword through (*trans*) the ribs that fence his chest.' **costas et crates pectoris** is a sort of hendiadys; cf. 869 n.

509. The sentence is rather condensed and needs care in rendering—'Turnus hurling from their steeds A. and his brother D., then attacking them on foot (i.e. dismounting himself) strikes the one as he advances with his long spear, the other with his sword.' Cf. Hom. Il. 20. 462, τὸν μὲν δουρὶ βαλὼν, τὸν δὲ σχεδὸν ἄορι τύψας.

513. **neci**] with *mittit* = *in necem*, 'hurls to destruction,' cf. 256 n.

514. **maestum**] Clearly it is the sight of Aeneas slaying three heroes 'in one assault' which makes Onites 'mournful.'

515. **nomen Echionium**] 'an ancient Theban name'; *nomen* is in apposition to *Oniten*, the name and the man who bears it being regarded as one. Echion assisted Cadmus in building Thebes, and so any one whose name showed that he was connected with him must be regarded as of the best blood. Peridia too, though unknown, was clearly 'very noble' (περὶ and δῖα).

516. **Lycia ...**] 'from Lycia and the fields of Apollo,' i.e. from Lycia, over which Apollo presides, he having a famous temple at Patara in that district. Others press the meaning of *Apollinis agris* as being the sacred land actually belonging to the temple.

518. **piscosae**] The adj. is added to make clear what his 'craft (*ars*) had been.'

519. **nec nota potentum munera**] 'nor knew he aught of great men's patronage.' He had led the humble, quiet life of a fisherman, and never sought to become the retainer of some great and warlike chief. There is another reading, *limina* (cf. Hor. Epod. 2. 8, *superba civium | potentiorum limina*) = 'thresholds' or 'ante-chambers,' where clients or retainers waited, which gives much the same sense. Conington explains *munera p.*, 'duties or burdens of the great,' and Servius as referring to the 'services' (*officia*) or 'duties' which the poor owe to the great.

520. **conducta**] emphasizing the humble position of his father, whose farm was only 'hired.' To the Romans *owner-*

ship seemed essential to the self-respect even of the humblest farmer, and the condition of tenancy was neither common nor esteemed (see Hor. Sat. 2. 2).

521. **inmissi** ...] The reference is to the practice of deliberately 'firing' a wooded tract 'from different sides,' partly to get rid of the wood, partly to enrich the pasturage; cf. 10. 405; Lucr. 5. 1247; Sil. It. 7. 365, *cum Calabros urunt ad pinguia pabula saltus.*

522. **virgulta sonantia lauro**] 'the bushes crackle with bay,' when the bay trees, of which they are composed, burn with that peculiar crackling which distinguishes them; cf. Lucr. 6. 153, *Delphica laurus* | *terribili sonitu flamma crepitante crematur.*

523. From Hom. Il. 4. 452, ὡς δ' ὅτε χείμαρρoι ποταμοὶ κατ' ὄρεσφι ῥέοντες and Il. 16. 390, χαράδραι, | ἐς δ' ἅλα πορφυρέην μεγάλα στενάχουσι ῥέουσαι | ἐξ ὀρέων ἐπὶ κάρ, μινύθει δέ τε ἔργ' ἀνθρώπων, the latter passage seeming to show that **in aequora** is 'to the sea' (= ἐς ἅλα) rather than 'over the plain.' The devastation which the torrent creates is by its fury along its banks (and so exactly similar to that wrought by the raging heroes) rather than by inundation.

527. **rumpuntur** ...] 'their unconquerable hearts are bursting,' i.e. with the 'rage' which 'boils within' them. **vinci** is the epexegetic inf., so-called because it 'fully explains' (ἐπεξηγεῖται) in what particular sense the general adjective 'ignorant' is used; cf. G. 2. 467, *nescia fallere*; 4. 470, *nescia mansuescere*; Hor. Od. 1. 6. 6, *cedere nescii.*

528. **itur**] 'they advance': lit. 'it is gone (by them),' intransitive verbs being often used in the passive impersonally; 6. 179, *itur in antiquam silvam*; below 739 and G. 3. 98, *ventum est*; 249, *male erratur*, 'it is ill wandering'; 4. 78, 189, 374.

529. **hic**] Aeneas)(*ille* 535 = Turnus. **sonantem**: 'loudly boasting,' 'vaunting.'

530. **genus actum**] 'his lineage stretching,' Conington.

531. 'headlong with a stone and mighty whirling rock he dashes down (i.e. from his car) and flings upon the ground.'

532. **hunc lora** ...] 'Notice the expressive tangled rhythm,' Sidgwick.

534. **incita nec ... memorum**] *Nec* is = *et non*, the 'hoof' being described as (1) galloping furiously, and (2) belonging to steeds that remember not their master. In translating we should omit the connecting 'and'—'furiously the hoof of his steeds that forget their master tramples him ... .'

535. **Hyllō ănimisque**] Hiatus after long *o* when the ictus rests upon it occurs many times in Virgil; cf. 31; 7. 178, *cedro Italusque*; 226, *Oceanō ēt.* For **inmane frementi,** 'raging horribly,' cf. 398 n.

539. **nec di ...**] 'nor did the gods he served protect Cupencus.' Servius states that in the Sabine language *Cupencus* signifies a priest; hence sui. He also notes the art with which Virgil marks the superiority of Aeneas; valour cannot save Cretheus from Turnus, but even the special protection of heaven cannot protect Cupencus 'when Aeneas attacks.

541. **mora**] 'check' or 'delay of his shield,' i.e. the shield with which he sought to delay death. **aerei**: two syllables by synizesis (συνίζησις, 'a sinking together'), and so commonly with the oblique cases of words in *-eus*, cf. *baltei*, 10. 496; *aurea*, 1. 698; *ferrei*, 6. 280.

543. **et late ...**] 'and cover the earth with thy broad bulk.

546. 'Here didst thou find the goal of death: thy stately dwelling was beneath Ida, at Lyrnesus thy stately dwelling, in Laurentine earth thy tomb.' **mortis metae** = Homer's θανάτοιο τέλος, and commentators also quote Il. 20. 390, ἐνθάδε τοι θάνατος· γενεὴ δέ τοί ἐστ' ἐπὶ λίμνῃ | Γυγαίῃ for 547, while they refer to Il. 20. 371, for the device of repeating *domus alta*; but the peculiar charm of these pathetic lines is wholly Virgil's. **Lyrnesi**: locative, the only instance of this use with the name of a town in Virgil.

548. **totae adeo ...**] 'Then the universal host met, both all the Latins and all the Trojans.' *adeo* is frequently used in Virgil as second word in a sentence to strongly emphasize the first word; cf. Ecl. 4. 11, *teque adeo*; 9. 59, *hinc adeo*, 'just from here'; G. 1. 94, *multum adeo*; 2. 323, *ver adeo*, 'spring, yes spring'; Aen. 3. 203, *tres adeo .. soles*, 'three whole days; 4. 533, *sic adeo*; 6. 498, *vix adeo.* **omnesque ... omnes**, 'both all ... *and* all.' Virgil is fond of thus omitting a second *et* or *que* where he repeats an important word; cf. Ecl. 4. 6, *redit et*

Virgo, redeunt Saturnia regna; Aen. 11. 171, *Tyrrhenique duces Tyrrhenum exercitus omnis*; 641, *ingentemque animis, ingentem corpore.*

552. 'Each doing his best the heroes struggle with utmost force of strength.' To render *pro se quisque*, 'each for himself,' gives a different meaning in English. The second half of the line is from Ennius; the monosyllabic ending gives a sense of roughness and violence.

554–592. *Venus suggests to Aeneas that he should attack the city itself. He accordingly addresses his host, telling them that, weary of seeking Turnus, he is resolved to destroy it with fire. The assault begins, Aeneas leading on his men, while the citizens are confused,—some eager for surrender, others for resistance, —like bees when their dwelling in a rock is smoked.*

554. **mentem**] explained by the clause *iret ut* ... 'purpose to advance .. .'

557. **diversa per agmina**] 'throughout the host on every side.'

560. **imago**] 'representation,' 'mental image'; we should say 'thought' or 'idea'; cf. 665.

562. **tumulum**] Virgil seems to be thinking of the *tribunal*, from which it was customary for an *imperator* to address his troops.

564. **medius**] 'in their midst'; Sidgwick strangely explains it as 'a variation for *medio*,' as though it meant 'in the midst of the mound.'

565. **ne qua** ...] 'let no delay attend my words,' i.e. let what I say be performed at once. **Iuppiter hac stat**: 'heaven is on our side.' *Iuppiter* is probably = Ζεὺς Ὅρκιος who fights against those who have broken a solemn compact.

566. **subitum**] emphatic: the sudden character of the design is not to check them.

567. **causam belli**] The city, with rhetorical exaggeration, is called 'cause of the war,' because it is, as described in 572, the 'centre' and 'main issue' of the war.

570. 'Am I of a surety to wait until it be Turnus' pleasure to abide battle with me, and he be willing again to fight after defeat'? *scilicet*, *pati*, and *victus*, are all used scornfully; *victus* refers to the fact that Turnus has been running away from him.

572. **caput**] i.e. the controlling central power; cf. Livy 26. 7, *caput ipsum belli Romam petere*, of Hannibal's design to attack Rome. **belli summa**: the phrases *summa belli*, *imperii*, *consilii*, *rerum*, etc., are common to denote the main or most important part of 'a campaign,' 'a plan,' etc., as opposed to minor details.

574. **dixerat, atque ... dant**] 'no sooner had he spoken than they form.' The change of tense from pluperfect to present (cf. 650) and the use of *atque*, which denotes close connection, mark that their action follows immediately on the end of his speech.

578. **ferrum torquent**] 'hurl iron javelins.' **obumbrant**: cf. the famous answer of Dieneces at Thermopylae, who, when he was told that the Persian arrows would hide the sun, replied that it was 'good to fight in the shade,' Herod. 7. 226.

579. **dextram ... tendit**] graphic; as he leads his men on he waves the sword in his right hand towards the walls.

582. **bis ... altera foedera**] The making of the first treaty is described in Book 7; it had been broken owing to the devices of Juno, who (7. 324) sent the fury Allecto to cause dissension between the Trojans and the Latins.

583. **discordia**] explained in the next three lines: some wish to yield, others to fight.

585. **ipsumque ...**] They 'seek to drag him to the walls' in order that he may there make terms with Aeneas. Notice that *trahunt* does not imply that they succeeded in dragging Latinus to the walls; it merely describes an attempt (or only a desire) to seize him and do so.

586. **pergunt defendere**] 'press on to defend.' For the infinitive cf. 60, *desiste committere*, 'cease joining'; 357, *luctatur eripere*; 676, *absiste morari*. It is very common in poetry after many verbs implying 'ability,' 'desire,' 'determination,' 'neglect,' etc., and is called epexegetic (cf. 527 n.), because it 'fully explains,' or prolative, because it 'extends,' the meaning of the verb.

587. From Apollonius Rhodius, 2. 130:

ὡς δὲ μελισσάων σμῆνος μέγα μηλοβοτῆρες
ἠὲ μελισσοκόμοι πέτρῃ ἐνὶ καπνιόωσιν,
αἱ δή τοι τείως μὲν ἀολλέες ᾧ ἐνὶ σίμβλῳ
βομβηδὸν κλονέονται, ἐπιπρὸ δὲ λιγνύοεντι
καπνῷ τυφόμεναι πέτρης ἑκὰς ἀίσσουσιν.

589. **trepidae rerum**] 'terrified about their fortunes'; *trepidus* expresses fright which is exhibited in restless nervous movement. The gen. is objective and very common, especially in late Latin, after adjectives expressing 'care' or 'carelessness,' e.g. *anxius, certus, pavidus, incautus*; see Kennedy Publ. Sch. Gr. § 136. 2.; Roby S. G. 525. b.

591. **ater odor: murmure caeco**] A curious instance of the way in which adjectives which refer to one particular sense can be applied to another. The stench is called *ater*, etc., because it is 'deadly'; the murmur *caecum*, because it is 'undistinguishable,' i.e. confused.

593–613. *Amata, seeing the attack and thinking Turnus dead, hangs herself. Lavinia and Latinus bewail her.*

595. **tectis**] 'from the palace-roof.'

597. **nusquam** ...] 'that nowhere is there a Rutulian array confronting them.'

599. **mentem turbata**] Cf. 172 n.

600. Note the vehement alliteration in *causam, clamat, crimen, caput*. **crimen**: 'guilt' is here used rhetorically = 'the person guilty'; cf. the common Gk. use of μῖσος, στύγος = 'a person hated,' βλαβή, 'a person injurious,' etc., and Prop. 1. 11. 3, *a pereant Baiae crimen amoris aquae*; 4. 19. 15, *crimen et illa fuit*. Its position between *causam* and *caput* (= 'source') makes its meaning here absolutely clear.

602. **moritura**] 'resolved to die.'

603. **informis**] 'hideous.' According to Servius the 'pontifical books' ordained that the corpse of anyone who committed suicide by hanging should be 'flung out unburied,' and, although in Greek tragedy Iocasta (Soph. O.R. 106) and Phaedra (Eur. Hipp. 802) hung themselves, the Romans seem to have regarded this method of self-destruction as especially 'hideous' and repulsive. In the century after Virgil the Stoic 'exit' (ἐξαγωγή) was usually accomplished by abstinence from food or the opening of a vein.

605. **floros**] So Servius for the *flavos* of MSS., quoting the phrase *flori crines* from Accius and Pacuvius, and explaining the word as = *florulentulos, pulchros*, so that it describes the brightness, bloom, and glossiness of her hair. Virgil was fond of archaic phrases, and a rare word like *floros* would easily be corrupted by copyists into a simple one like *flavos*.

606. **laniata genas**] 'tearing her cheeks.' This passage shows not only the active force of the past part. pass. (see 172 n.), but also that it is used in a strictly present sense; cf. 11. 877, *percussae pectora matres ... clamorem ... tollunt*, 'raise a wailing as they beat their breasts.'

610. **attonitus**] 'dazed.'

612, 613. Repeated from 11. 471, 472 and wanting in the best MSS. **qui non acceperit**: the subj. because *qui* = *quippe qui*, 'seeing that he.' **ultro**: i.e. without waiting until cruel necessity compelled him; cf. 3 n.

614–649. *Turnus hears the tumult and din within the walls, and, when his sister seeks to divert his attention by urging him to further exploits in the open field, he replies that he recognizes her in her disguise, but that, after seeing his truest comrades fall, he cannot also witness the ruin of his home. He will fly no more, but at least die undisgraced, as befits his birth.*

615. **palantes paucos**] 'a few stragglers,' because the main portion of the army was attacking the city.

616. 'now less and less exultant in the triumph of his steeds,' which like himself were beginning to flag.

617. **hunc**] referring to the whole 'confused din' described in the two preceding paragraphs. **caecis terroribus**: 'with dark dread,' i.e. with a feeling that something dreadful, which he did not understand, had befallen.

619. **inlaetabile**] 'joyless,' a very strong word, which by litotes (25 n.) is = 'most melancholy'; so 3. 707, *inlaetabilis ora*, of the coast where Anchises dies.

621. **diversa**] 'distant.'

622. **adductisque...**] Though Turnus is not driving, cf. 624, he is easily imagined as seizing the reins and 'drawing them in.'

623. **atque ...**] 'and straightway his sister, while ... she guided, confronts him with these words.' *atque* marks very close connection, and, though a full stop is usually placed after *habenis*, the sense clearly is that, as soon as Turnus checks the steeds, his sister hastily intervenes (*occurrit*) to urge him to an opposite course.

625. **hac**] emphatic, 'here,' 'in this direction,' where we are already victorious, and not turning away to the town which has 'others to defend it.'

627. **manu** : 629. **manu**] This word is often added almost pleonastically to emphasize vigorous personal action or effort; cf. 23, 317, 605, and perpetually in the Georgics (often in the phrase *ipse manu*) where Virgil lays stress on the importance of personal effort, e.g. G. 1. 179, 199; 2. 126; 3. 32. Cf. Tennyson, The Passing of Arthur, "I will arise and slay thee with my hand."

629. **et nos**] Just as Aeneas is fighting under the walls, so 'let us too (here) hurl death upon the Trojans.'

631. **Turnus ad haec**] 'Thereto Turnus (answered),' the verb of 'saying' or 'replying' being, as often, omitted. Incomplete lines, like these, are fairly common in the Aeneid, which was left unfinished by Virgil at his death.

632. **et dudum** ...] 'both long since I recognized thee, when first with cunning thou ..., and now vainly dost thou (seek to) hide thy deity.'

634. **fallis dea** = λανθάνεις θεὰ οὖσα.

636. **an fratris** ...] 'or was it that thou mightest behold thy brother's cruel death?' The force of *an* is pathetic. It is often used in rhetorical argument to introduce a question an affirmative answer to which is almost impossible (e.g. 'This must be true. Or will you argue that ...?'; cf. Cic. Cat. 1. 1. 3), but here the point is that the answer which might have been supposed impossible is the true one. She must have been sent to witness her brother's death.

637. **nam quid ago**] 'for what am I to do?' In short questions the indicative is sometimes put for the deliberative subj. to give greater force and vividness; cf. 3. 38, *quem sequimur*; 367, *quae prima pericula vito?* 10. 675, *accipio? quid ago?*

638. **ante ipse meos**] = 'before my very eyes'; the position of *ipse* is due to its natural attraction to personal pronouns and their adjectives; cf. 660. **voce vocantem**: cf. 483 n.

640. **ingentem** ...] 'mighty warrior and conquered by a mighty wound'; the phrase is copied from Hom. Il. 16. 776, κεῖτο μέγας μεγαλωστί.

641. **occidit**] thrown prominently forward for emphasis and also to balance *oppetere*—'Dead, too, lest he should behold my shame, is unhappy Ufens.' **infelix**: in contrast with 7. 745, *Ufens, insignem fama et felicibus armis* ... **ne** might be consecutive, 'so that he did not see,' but the bitterness of the language demands that it should have a final sense, as though Ufens died 'in order that he might not see' the disgrace of Turnus.

642. **Teucri** ...] In Homer the last disgrace which can befall a warrior is that his body and arms should pass into the possession of the foe. Hence the continual combats described over the body, *μὴ ἀπὸ τεύχε' ἕλωνται, ἀεικίσσωσι δὲ νεκρόν* (Il. 16. 545; cf. 16. 751 *seq.*, 17. 1 *seq.*).

643. **id ... unum**] parenthetical: 'that only was wanting to my fortunes,' i.e. to crown my misfortunes.

644. **nec dextra** ...] 'and shall I not with my sword refute the sneers of Drances?' Notice the rhetorical antithesis between *dextra* and *dicta*. Drances had made a bitter attack on Turnus charging him with cowardice in refusing to meet Aeneas, 11. 336 *seq.*

645. **haec**] emphatic: 'this' = my native land.

646. **Manes**] the *Di Manes*, the powers of the world below, including the spirits of the departed, whom he was about to join.

647. 'be ye gracious, seeing that the good-will of the gods above (lit. 'their good-will to the gods') is turned away from me.' Many with good authority read *adversa*, and cf. such phrases as Livy 1. 46, *adversa patrum voluntas*; but the dat. *Superis* is awkward next to *adversa*, which does not govern it.

648. **animā | atque**] The lengthening of the short *a*, even though the ictus is on it, is unparalleled, and the hiatus makes the license more striking. The text, however, is certain, and the splendid line needs no defence. It is spoken with slow deliberation and with a dramatic pause after *anima*. Munro's suggestion to read *sancta ad vos anima, a! atque* ... gives an intolerable line, but shows a recognition of the fact that there is a strong emotional check before *atque*. Some would scan *istīūs inscia*, but the lengthening of *us* in thesis (i.e. where the ictus is not on it) is also without parallel, and the sound of the resulting line extremely harsh.

istius culpae] 'of that' or 'such reproach.' *iste*, from its constant use in argument to refer to opponents or their acts and words, acquires a contemptuous or indignant sense, and is here highly emphatic = 'that reproach which is flung in my teeth.' Moreover Turnus is thinking of Drances and his detractors, and, though addressing the Manes, it is their reproaches that he is really answering; 'your taunt,' he says, 'is false.' Conington refers *istius* to *vos*, and explains 'the fault which you hate, cowardice,' but there is no word anywhere of the Manes finding any 'fault' with Turnus.

649. **magnorum ... avorum**] A rather favourite assonance. *indignas* only occurs (Sil. It. 8. 385, *indignus avorum*, is a copy) here with the genitive.

650–696. *Saces brings news of the city's plight and the need for help from Turnus, who is at first dazed, but then, recovering himself, declares his resolve to meet Aeneas. Leaping from his chariot he bounds over the plain, irresistible as a boulder dislodged from a mountain crag, and cries aloud that he comes to decide the issue in single combat.*

651. **adversa ...**] 'wounded right in the face with an arrow.'

652. **Turnum : Turne**] Notice the emphasis of personal appeal caused by the vehement repetition; cf. *in te*, 656; *in te*, 657.

653. **suprema salus**] 'our last hope of safety.'

654. **minatur deiecturum**] sc. *se*, 'threatens that he will lay low the topmost towers'; for the omission of the pronoun cf. 762, *excisurum urbem minitans*, and Conington quotes Livy 6. 17, *refracturosque carcerem minabantur.*

657. **oculos referunt**] 'turn their eyes.' *re* here does not mean 'back,' but merely indicates that the direction of the gaze is changed, and that it is fixed on a special point; so, too, 671, *respexit ad urbem*, 'turned his regard upon the town,' and commonly in conversation, *respice ad me*, *ad eum*, *ad laevam*, etc. **mussat**: a graphic word used (1) of men (11. 454, *flent moesti mussantque patres*) or even animals (cf. 718) making a low, scarcely audible, muttering or murmur when in anxiety or doubt, and then (2) = 'doubt,' 'hesitate,' as here, Latinus muttering to himself, 'in doubt what sons-in-law to invite.'

659. **tui fidissima**] 'most trustful in thee'; the gen. is objective, describing that on which confidence is placed. So commonly *fiducia* with gen. = 'trust in,' and cf. *amantissima, studiosissima tui*. Amata had placed all her trust in Turnus, and, when she thought him dead (cf. 598), hung herself. The rendering 'thy truest friend,' as though the words could mean 'in whom thou dost trust most,' cannot be obtained from the Latin.

663. **strictisque ...**] 'and the harvest of steel bristles with drawn blades.' Cf. 7. 526, *atraque late | horrescit strictis seges ensibus*; Hom. Il. 13. 339, ἔφριξεν δὲ μάχη φθισίμβροτος ἐγχείῃσιν. The comparison of a host with spears or swords to a field of wheat with its bristling ears is natural and obvious.

664. **tu**] emphatic and pointing the antithesis—'they are acting; (but) thou ....'

665. **varia ...**] 'bewildered by the thought (or 'picture') of such manifold misfortune,' which stirs within him a crowd of contending emotions, as described 667, 668. For *imagine*, cf. 560 n.

667. **uno**] practically = *una* (adverb); the various passions 'seethe all together in his heart.' **pudor**: 'shame,' i.e. the sense that his honour is at stake. **mixtoque ...**: 'and madness mingled with grief': grief stirs his passionate nature to madness.

668. **amōr et**] Cf. 13 n. **conscia virtus**: 'the consciousness of worth' or 'valour.'

669. 'when first the clouds were dispelled and light dawned again upon his mind.' His recovery from the dark storm of passion is compared to light breaking from the clouds after a tempest by a fine metaphor which is, in the main, Virgil's own, although Lucr. 3. 304 has *suffundens caeca caliginis umbra* (of anger), and Cat. 64. 207, *caeca mentem caligine ... concitus* (of grief).

672. **flammis ...**] 'a rolling spire of flame (lit. 'rolling with flame') was whirling heavenwards from story to story, enfolding a tower, the very tower which ....'

675. **rotas pontesque**] In *besieging* towns, wooden towers on wheels were regularly used, the various stories (*tabulata*)

being used for carrying military engines, and also a sort of drawbridge (*pontes*) which could be lowered on to the walls. See Dict. of Ant. s.v. *turris*. In 9. 46 'towers' are, however, mentioned among the *defences* of the Trojan camp, and 9. 170, the defenders *pontes et propugnacula iungunt*, while 9. 530 *seq.* the assault on one such tower, *vasto suspectu et pontibus altis*, is described at length, and it clearly stands outside the ramparts, in which case the *pontes* must have been intended as a means of communication with them.

676. **fata superant**] 'doom hath mastery.' **morari**: sc. *me*; for the inf. after *absiste*, cf. 586 n.

678. **stat**] 'it is my resolve'; cf. 2. 750, *stat casus renovare novos*. *stat* is an extremely forcible word in Latin, its shortness being its strength, and expresses immoveable fixity; cf. *stet Capitolium*, *stat fortuna domus*. **quidquid** ...: 'to endure in death whate'er there is of bitter.' *quidquid acerbi est* ='all death's bitterness'; so Cic. Rosc. 42. 122, *quidquid maleficii, sceleris, caedis erit*; Livy 23. 9, *per quidquid deorum est*, 'by all the gods.' *acerbus* is specially used of the death of the young—the two senses of 'unripe,' 'untimely,' and 'bitter' being combined; cf. 6. 429.

681. **e curru** ..] Il. 3. 29, *αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε*, where *χαμᾶζε* is exactly = **arvis** = *in arva*; cf. 256 n.

684. **ac velut** ...] Copied from Il. 13. 136:

> ἦρχε δ' ἄρ' Ἕκτωρ
> ἀντικρὺ μεμαώς, ὀλοίτροχος ὣς ἀπὸ πέτρης,
> ὅν τε κατὰ στεφάνης ποταμὸς χειμάρροος ὤσῃ,
> ῥήξας ἀσπέτῳ ὄμβρῳ ἀναιδέος ἔχματα πέτρης·
> ὕψι δ' ἀναθρώσκων πέτεται, κτυπέει δέ θ' ὑπ' αὐτοῦ
> ὕλη· ὁ δ' ἀσφαλέως θέει ἔμπεδον ... .

685. **turbidus imber**] 'a whirling flood'; *imber* here clearly not 'rain,' but the 'rain-swollen stream,' Homer's *ποταμὸς χειμάρροος*.

686. **aut annis** ...] 'or age loosens, undermining it with time,' i.e. by the slow action of time.

687. **fertur** ...] 'sheer downward sweeps the relentless mass with mighty impulse and bounds over the earth.' For **inprobus** here = Homer's *ἀναιδής*, cf. 248 n. **mons** is put boldly for the dislodged crag = *montis saxum*, 684.

691. **stridunt**] 'whistle'; Virgil prefers the form *stridĕre* to the common *stridēre*.

694. **quaecunque** ...] 'whate'er the issue it is mine.' *Fortuna* = *fortuna pugnae*; whatever the issue, victory or defeat, he claims that he should take the risk by himself. **verius**: 'fairer'; cf. Hor. Ep. 1. 7. 98, *metiri se quemque suo modulo ac pede verum est.*

695. **foedus luere**] 'expiate,' or 'atone for the treaty,' i.e. for its breaking, *foedus* being = *foedus ruptum*. Conington gives *luere* = 'pay,' and explains *poenas pro rupto foedere luere*, but, although in a condensed phrase, the mind may readily supply one unexpressed idea (in this case *ruptum*), yet it cannot supply two.

696. **discessere medii**] they were '*in* the middle,' and 'went apart' from it; we must render, however, 'retired *from* the middle.'

697–745. *Aeneas hastens to the combat, huge as a mountain, and all eyes are centred on the two champions. They meet with a crash, like that of two bulls contending for lordship, while in heaven Jupiter decides their doom in the scales of destiny. The sword of Turnus, which was not his own, is shivered on the divine armour of Aeneas, and he turns in flight.*

The striking comparison (701-3), the simile (715-722), and the reference to the solemn arbitrament of Jupiter (725-727) all mark the supreme importance of this final struggle.

698. **deserit et** ... **et** ... **deserit**] repetition expressing eagerness. 'Abandons the walls' = abandons the attack on them.

699. 'and flings over all delay, breaks off every task'; the asyndeton (ἀσύνδετον, absence of connecting particle) again emphasizes his eagerness.

700. **horrendumque** ...] 'and thunders dreadfully on his arms'; cf. 332 n., and for *horrendum*, 398 n.

701. 'huge as Athos, huge as Eryx, aye or, what time he roars with his tossing oaks, huge as father Apennine himself, proudly rising heavenward with snowy crest.' The triple repetition of *quantus* gives emphasis, which is made still more forcible by the striking position of the word in 702. The idea is borrowed from Il. 13. 754, ἦ ῥα καὶ ὡρμήθη ὄρεϊ

νιφόεντι ἐοικώς (of Hector), but elaborated in Virgil's manner; cf. too Milton P.L. 4. 985:

> "On th' other side Satan, alarm'd,
> Collecting all his might, dilated stood,
> Like Teneriffe or Atlas unremoved."

Athos = Ἄθως has the last syllable long; but G. 1. 332, *aut Athŏn aut Rhodopen.*

703. **pater Appenninus**] To assist his comparison, Virgil personifies the mountain, as he does Mt. Atlas, 4. 247-251; cf. such personal names as *Jungfrau* and *Mönch*. **pater** marks veneration and affection; cf. *pater Tiberinus*, G. 4. 369.

706. **ariete**] 'battering ram.' The word forms a dactyl, *i* (= *y*) being treated as a consonant; so, elsewhere, *pārĭĕtĕ*, *ābĭĕtĕ*; cf. 747, 821.

707. **armaque** ...] Cf. 130. Benoist oddly explains "*arma*, leurs boucliers, qu'ils placent sur leurs epaules." **stupet ... coiisse**, 'is amazed that ... (they) have met.'

709. **cernere ferro**] exactly = *decernere ferro*, 695, 'decide (the issue) with the sword,' but *cernere* in this sense seems archaic (found in Ennius and Lucr.).

713. **invadunt Martem**] 'attack the fray.' **clipeis atque aere sonoro**: hendiadys; the brazen shields sound as they are dashed together.

713. **dat gemitum tellus**] the earth seems to re-echo the clang of battle with a groan.

714. **fors** ..] 'chance and valour are confounded in one.' The phrase seems to mark the fury of the combatants, who, disdaining caution, dash together in a mêlée in which it looks as if chance alone could decide the issue. Any one, who has seen two boxers drop scientific sparring and really set to, will understand the idea which Virgil wishes to suggest.

715. **ac velut** ...] largely borrowed from G. 3. 220-223.

717. **pavidi** ...] 'fled are the terror-stricken herdsmen.' *cessere* is the perfect of rapid action.

718. **mussantque** ...] 'and the heifers dumbly wait to see who is to be lord of the forest.' For *musso*, cf. 657 n. Observe the imitative repetition of the *m*-sound in *metu, metum, mussant.*

719. **quis**] used loosely for *uter*, although there are only two combatants; cf. 727.

724. **fragor**] 'crash' of their meeting.

725. **Iuppiter** ..] So before the final meeting between Achilles and Hector, Il. 22. 209:

> καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα·
> ἐν δ' ἐτίθει δύο κῆρε τανηλεγέος θανάτοιο,
> τὴν μὲν Ἀχιλλῆος, τὴν δ' Ἕκτορος ἱπποδάμοιο.
> ἕλκε δὲ μέσσα λαβών· ῥέπε δ' Ἕκτορος αἴσιμον ἦμαρ.

aequato examine] 'in even poise'; lit. 'the tongue of the balance being made even.' *examen* from *exigo* is 'that which makes exact.'

727. **quem damnet** ...] the subj. is that of oblique question: 'he puts in the opposing fates of the two (to see) which of them the struggle dooms, with which weight death sinks.' The sinking scale marks death; on the other hand, in Milton, P.L. 4. 996, where

> "Th' Eternal ...
> Hung forth in Heav'n his golden scales, yet seen
> Betwixt Astraea and the Scorpion sign."

Satan's scale 'kick'd the beam,' marking that he was 'weigh'd and shown how light, how weak'; cf. Ps. lxii. 9; Daniel v. 27.

728. **emicat hic** ...] 'then, deeming it secure, Turnus flashes forth.' The description of Jupiter, 725-727, is introduced parenthetically, and Virgil now resumes his description of the combat. Turnus, seeing what seems a safe opportunity, strikes with lightning speed (cf. *emicat*).

729. **consurgit in ensem**] 'rises on to his sword,' i.e. so as to throw his whole weight into the stroke.

730. **et ferit**] Notice the effect of the rapid dactyl followed by a strong pause; cf. 951; 5. 643.

732. **deserit, ni** ... **subeat**] An irregular sentence in which something has to be supplied mentally—'the false sword fails him (and he would be helpless) did not flight come to his aid.' But, as Sidgwick remarks, the compressed irregular phrase gives a sense of vividness and rapidity.

734. **ignotum**] 'strange,' because the sword, as he now discovers, was not his own. The next lines give the explanation.

735. **praecipitem**] 'in his headlong haste.' Notice the excited alliteration of *praecipitem*, *prima*, *proelia*.

cum ... conscendebat] The indicative is very remarkable here in oblique narration, but gives greater precision = 'at the very moment when he was mounting,' according to the regular rule that when the point of time is strongly marked, *cum* with the imperfect prefers indic. to subj.

737. **dum trepidat**] 'while he was anxiously hurrying,' 'in his confused eagerness.' *dum* regularly takes the present tense even though the reference is to past time, but in the next line **dum dabant** is required because the idea of duration has to be expressed (cf. **diu**)—'long it held out, all the time that the Trojans were flying scattered.'

739. **arma dei Vulcania**] 'the divine arms wrought by Vulcan'; cf. 107 n. The form of the phrase is Greek; cf. Soph. O.T. 243, τὸ Πυθικὸν θεοῦ μαντεῖον; Hom. Il. 2. 54, Νεστορέῃ παρὰ νηὶ ... βασιλῆος. **ventum est**: 528 n.

740. **mortalis**] 'made by mortal hand'; so 797, *mortali vulnere* is not 'a mortal wound,' but a 'wound inflicted by a mortal.'

futilis] 'brittle,' lit. 'useless.' The adj. is first used of a vessel which will not stand, and so lets all the water run out of it (*vas futile*), and then of anything which is 'good-for-nothing,' 'worthless.'

743. 'and now hither then thither entwines wavering circles'; *incertos* emphasizes the fact that he is hemmed in and distracted, doubtful where to turn; cf. 752.

745. **vasta palus**] apparently the *palus Laurentia* (10. 709) famous for its boars.

746–790. *Aeneas, though still hampered by his wound, pursues his quarry, as an Umbrian hound pursues some hemmed-in deer. Calling for his sword, Turnus flies for his life, until at last the chase brings Aeneas near the stump of a wild olive tree, sacred to Faunus, in which his spear had lodged. As he seeks to draw it out, Turnus prays to Faunus*

and Earth to hold it fast, so that all the efforts of Aeneas are vain, and meanwhile Juturna brings her brother his own trusty sword. Venus thereupon loosens the spear, and the champions again meet.

746. **sagitta**] 'the arrow-wound'; see 329 and 384 seq.

747. **genua**] a trochee *u* being made consonantal = *w*; cf. 905 and 706 n.

748. **trepidique ...**] 'and foot to foot presses on his trembling prey'; cf. 5. 324, *calcemque terit iam calce Diores*, of a close second in a race.

750. **puniceae ...**] 'hemmed in by the terror of scarlet feathers.' A cord with bright scarlet feathers was stretched along the edge of woods so as to scare game when being driven and force it to rush into the nets; cf. G. 3. 372.

751. **venator canis**] Cf. 11. 89, *venator equus*; 680, *iuvenco pugnatori.*

752. **insidiis**] referring to *formidine*, as **ripa** does to *flumine*. **et** = 'and (in the first case)' becomes practically = 'or.'

753. **mille fugit refugitque vias**] 'flies and flies back a thousand times over his track'; cf. 6. 122, *itque reditque viam.* In poetry simple verbs of motion take an acc. of that which is traversed; cf. 3. 191, *currimus aequor*; 5. 524, *maria vecti*, 'sailing over the sea'; 5. 627.

754. **iam iamque ...**] 'now, now he seizes him and, as if seizing him, has snapped with his jaws.' *iam iamque* is used when something seems to be on the very point of happening, when the very next moment must bring it about; cf. 940, and 2. 530, *iam iamque manu tenet*, of Pyrrhus pursuing Priam. Here the dog is so near the stag that he actually makes his bite, thinking that he has seized him. **increpuit** describes the rattle of the teeth as they come sharply together. Virgil is copying Apoll. Rhod. 2. 278, *τυτθὸν δὲ τιταινόμενοι μετόπισθεν | ἄκρῃς ἐν γενύεσσι μάτην ἀράβησαν ὀδόντας.*

758. **simul fugiens ... simul increpat**] Cf. 10. 856, *simul hoc dicens attollit*, 'even as he speaks he raises,' and so in Greek constantly *ἅμα λέγων*, etc. The second *simul* is added pleonastically to emphasize the idea of eagerness and excitement. **increpat**: 'taunts,' 'reproaches,' i.e. for not helping him by bringing his sword.

759. **nomine quemque vocans**] By personal appeal he hopes to stir their sense of shame. Cf. Il. 22. 415.

761. **si quisquam adeat**] 'should any seek to approach (Turnus).' *quisquam* is generally used only in negative sentences, or sentences which are virtually negative; cf. 882, *aut quicquam ... dulce ... erit?* 'or will aught be sweet?' = 'nothing can be sweet'; Ecl. 9. 17, *heu, cadit in quenquam tantum scelus?* = 'surely no one is so wicked.' Here the order of Aeneas is in fact that not a man should stir.

762. **excisurum ...**] For *se* omitted, cf. 654 n. **saucius**: 'though wounded,' 'despite his wound.'

763. **retexunt**] 'unweave.' The point is that Turnus is perpetually doubling on his track, and so seems to 'unwind' or 'unweave' the circle which he had just made.

764. **neque enim ...**] 'for not trivial the prize nor sought in sport, but they strive ....' The lines are borrowed from Homer's famous description of Achilles pursuing Hector, Il. 22. 159:

> καρπαλίμως, ἐπεὶ οὐχ ἱερήιον οὐδὲ βοείην
> ἀρνύσθην, ἅ τε ποσσὶν ἀέθλια γίγνεται ἀνδρῶν,
> ἀλλὰ περὶ ψυχῆς θέον Ἕκτορος ἱπποδάμοιο.

766. **sacer Fauno**] Trees were perpetually dedicated to some deity; e.g. 7. 59, a bay-tree to Phoebus; 10. 423, an oak to 'father Tiber'; Hor. Od. 3. 22. 5, a pine to *Diana Nemorensis*. Faunus is a strictly Italian deity, 'the favourable god' (*faveo*) who guards shepherds, or 'the favourable spirit' who, by his whisperings among the trees, gives oracles (see Mommsen, Hist. Rome, i. 176. 230); but Virgil also makes him grandson of Saturnus and father of Latinus (7. 48), so that he was not only 'a Laurentine deity' (**Laurenti divo**), but also an actual king of Laurentum.

768. **dona**] = **votas vestes**, 770. The sailors would make a vow to their native deity that if they escaped shipwreck they would dedicate their raiment to him by hanging it on his sacred tree. Cf. Hor. Od. 5. 15, *uvida* | *suspendisse potenti vestimenta maris deo.*

770. **nullo discrimine**] 'making no distinction,' 'with no regard (to its sanctity).' **sacrum**: masc., see 208 n.

771. **puro**] Homer's ἐν καθαρῷ.

772. **stabāt; huc**] Cf. 13 n.

773. **detulerat, fixam et ...**] 'had carried it, and held it fixed in the tough root.' The force of the throw is said not unnaturally to 'hold the spear fixed' because it was the cause of its being so held. Conington prefers to take *fixam* with *detulerat*, 'had carried it so that it was fixed there.' The spear is the one thrown, 711.

777. **optima Terra**] 'most kindly Earth'; he appeals to his mother Earth to aid her son. **optima**: as often in *pater optime*, *mater optima*, but *bonus* and *optimus* are also frequently applied to deities. **colui vestros si ...**: 'if I have ever held your service hallowed even as the followers of Aeneas ... have profaned it'; i.e. in the case of *Faunus* by destroying his sacred tree, in that of *Terra* by devastating the land.

780. **non cassa ...**] 'to no fruitless prayer'; the aid which he asked should be sent in answer to his prayer (*in vota*) was immediately granted, so that his prayer did not prove 'empty' or 'void of result.'

782. **morsus**] 'grip,' in which the wood holds the spear.

785. **dea Daunia**] i.e. Juturna, the 'divine daughter of Daunus (22),' just as her brother Turnus is 'his hero son' (*Daunius heros*, 723).

786. **Nymphae**] Cf. 142. Venus, as a goddess, 'thought scorn that such power be granted to a presumptuous Nymph,' Nymphs being only half-divine.

787. **alta ab radice**] 'from the deep root,' i.e. the root in which it was deeply planted.

788. **sublimes**] a graphic word vividly depicting the two champions as they stand facing one another 'at their full height.' Of course the word not only describes their lofty mien, but suggests their high spirit; to render it 'high-spirited,' however, is to unduly narrow its force.

790. **adsistunt ...**] 'stand to face the contest of Mars breathless.' Many, however, render 'of breathless Mars' (*le combat qui essouffle*, Benoist), making *anheli* gen. sing. on the ground that the combatants were now *animis refecti*. But,

surely, however 'refreshed in spirit,' both warriors must have been a little out of breath still, and the description of them as facing each other 'panting' is highly natural, whereas *Mars anhelus* is a most startling phrase. Conington with weak authority reads *certamine*.

791–842. *Meantime Jupiter begs Juno to cease at last from opposing the fortunes of the Trojans. She replies that she yields to his will and destiny, only begging that when the two hostile nations are united in one the name of Latium and Rome may be preserved and the hated name of Troy be forgotten. Jupiter assures her that the Trojans will disappear in that new race which, with Italian speech and customs, is to exceed all nations in righteousness and also in its reverence for herself.*

792. **de nube**] Apparently Juno has taken up her position in a cloud so as to watch the combat unseen and be ready to interfere. In 796 Jupiter asks her 'with what hope she still lingers amid the chilly clouds,' and 842, when she complies with his request to give up all thought of intervention, she 'quits the sky and abandons the cloud.' Virgil therefore seems to regard the clouds here as intermediate between earth and the dwelling of the gods, so that they can resort to them whenever they wish to watch human affairs more closely. **fulva**: 'golden'; cf. 7. 279, *fulvum aurum.*

793. **finis**] i.e. of your persecution of Aeneas; see Intr. p. xv.

794. **indigetem**] The word describes one who, after doing great services to his country, is deified as one of its special heroes and protectors. Cf. G. 1. 498, *di patrii, indigetes, et Romule Vestaque Mater*, 'ye gods and heroes of our country, even thou, O Romulus, and thou, O Vesta,' where Vesta is appealed to as holding a high place among the *di patrii* and Romulus among the *indigetes*, the two classes corresponding to the Greek θεοὶ καὶ ἥρωες οἱ ἐγχώριοι. Livy 1. 2. 6 refers to a so-called tomb of Aeneas where he was honoured under the title of *Iovem indigetem.*

795. **deberi caelo**] i.e. that heaven and immortality claim him, so that to devise his destruction (cf. **quid struis**) is absurd. The opposite phrase is found in Hor. A.P. 63, *debemur morti nos nostraque.*

795. **fatisque**] 'by destiny,' which throughout the Aeneid is the ruling power. On the whole it is identical with the 'will' (cf. 808) of Jupiter, the supreme deity, but even he seems bound to act according to its laws, so that Juno only asks him to grant something 'which is not fixed by any law of destiny' (819). The gods have all, according to their degrees, a certain power of ruling events, and the 'will' of Jupiter in turn governs the gods, but 'destiny' or 'fate' seems a still higher power, the decisions of which he cannot control, but only declare or determine (e.g. 726, by 'weighing destinies').

796. **gelidis**] 'chilly'; a very odd epithet, which seems to suggest that Juno would be more comfortable by the domestic hearth.

797. **mortalin**] For scansion cf. 503n.; and for meaning 740n.

798. **quid enim** ...] The clause explains why he reproaches Juno with restoring the sword; he does so because without Juno's support Juturna could have done nothing.

801. **nec te** ...] 'that such grievous pain may not consume thee in silence and (that) bitter troubles (may not) so often come to me from thy sweet lips.' For Juno's pain, see 1. 11, 12; 25, where its cause is given as *iudicium Paridis spretaeque iniuria formae.* Notice that the negative force of **ne** extends to the second clause, also the humour with which Virgil makes Jupiter appeal to feminine love of a compliment. **dulci tristes**: antithetic juxtaposition.

803. **ad supremum**] 'to the final issue'; cf. 424 n.

805. 'to disfigure a home and confound the bridal-song with lamentation.' **deformare** describes the change in the outward appearance of the house caused by the death of Amata, the trappings of woe being substituted for the gay decorations which the marriage of Turnus would have required.

808. **ista quidem**] The emphasis on the pronoun is clear, and suggests that in spite of Juno's 'downcast visage' she speaks with a little personal feeling. In translating we must alter the form of the sentence—'That indeed, I know well, is thy good pleasure, and therefore have I, unwillingly, abandoned both ... .'

811. **digna indigna pati**] A very compressed phrase, which means 'to endure all things without regard to the question whether they were fit or unfit to be endured,' 'to endure all things, meet or unmeet.' In English some connecting particle is inserted between the two contrasted adjectives (e.g. 'wrong *or* right,' 'fat *and* lean,' 'good *and* bad'), but Latin, according to its regular idiom, usually puts them simply side by side, e.g. *bona mala, honesta turpia, tacenda dicenda,* though it sometimes inserts 'and,' cf. 9. 595, *digna atque indigna relatu | vociferans,* as in Greek, ῥητὰ καὶ ἄρρητα ὀνομάζων, ῥητὸν ἄρρητόν τ' ἔπος. **flammis cincta**: 'engirdled with fire,' i.e. decked in all the terrors of wrathful deity, of which fire is the visible symbol, see the O.T. *passim.* **sub** here merely describes close proximity; 'close on the very line of battle.'

814. **et pro vita** ..] 'and for his life I assented that she should dare too bold a deed, yet not (so far as) that she should aim a dart ....' Juno quite assents to Jupiter's general proposition (cf. 797) that it was unfitting for a mortal to wound a god or future god like Aeneas, but urges that Juturna had gone a little beyond her orders. To us the whole discussion appears rather comic, and indeed it is only in very early and simple composition that it is possible to introduce divine beings arguing, debating, and acting like mere mortals without verging on the ridiculous.

816. **Stygii**] 'the unpardoning head of the Stygian stream.' To swear by the Styx was the most sacred oath of the gods; cf. Hom. Il. 8. 369:

> καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅς τε μέγιστος
> ὅρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι.

caput is used with a double meaning (1) = 'fountain-head,' (2) = 'head,' the Styx being personified, and it being regular to 'swear by the head,' 'invoke curses on the head,' etc.

817. **superstitio**] here = object of reverential awe.

819. **illud**] The pronoun, as usually in Latin, points forward to the request contained in 821 *seq.*—'This I entreat thee ... not to command (**ne ... iubeas**).'

820. **pro maiestate tuorum**] 'for (the sake of) the greatness of thy kin.' Saturn had reigned in Latium, and was the legendary grandsire of Faunus the father of Latinus; cf. 7. 48.

821. **conubiis**] The *u* in *nūbo* is long, but in *pronŭba*, *innŭbus*, short. Virgil always has *conūbia* (cf. 42), and hence many would scan *conubiis* as trisyllabic, the first *i* being made consonantal (cf. 706 n.), but while in *conubia* the *u* is regularly in arsis, in *conubiis* it is regularly in thesis, and Virgil may therefore regard its quantity as doubtful and dependent upon its position in the verse. See Munro, Lucr. 3. 776.

822. **esto**] 'bitterly consenting to *felicibus*,' Conington.

826. **sit Latium ...**] 'let the land be Latium, let the kings be Alban ....' The emphasis is wholly on the proper names ; so too in the next line on *Romana* and *Itala*. According to Virgil (1. 266 seq.) Ascanius founded Alba Longa and reigned there for 30 years, and his successors for 300 more, until Romulus founded Rome.

828. **occidit, occideritque sinas**] 'fallen is Troy, and fallen let it be together with its name.' Although Virgil connects Rome with Troy, it is clear that the connection is felt to be wholly literary and romantic, while the strong national sentiment is entirely opposed to the idea of a foreign and especially an Asiatic origin. Cf. the remarkably similar language of Juno, Hor. Od. 3. 3. 18 seq.

829. **repertor**] 'designer,' or, perhaps, more generally 'author.' For this smile of Jove, cf. 1. 254, *olli subridens hominum sator atque deorum | vultu, quo caelum tempestatesque serenat*, where it is bestowed on Venus.

830. **et germana** ...] Jupiter here humoronsly recognizes in the 'waves of passion' which surge in Juno's bosom the proof of her kinship to himself. In Homer and elsewhere he complains of her temper, e.g. Il. 5. 892, μένος ἐστὶν ἀνάσχετον οὐκ ἐπιεικτόν | Ἥρης.

832. **et inceptum**] 'control the causeless outbreak of thy wrath.'

833. An admirable line. **do, quod vis**, by its extreme simplicity and terseness, marks the supreme authority of the speaker (cf. the phrase in which the royal assent used to be given to acts of Parliamemt, *le Roi le veult*), while the next words are uttered in a tone of extreme courtesy—'with cheerful submission I bow to thy will.' **me remitto** = 'I unbend'; I do not strain my authority.

835. **commixti** ...] 'The Trojans shall but sink blended in the mass'; they shall be incorporated and absorbed in the native Italian race, but nothing more. This peculiar phrase should be carefully compared with G. 1. 327, *magnus alit magno commixtus corpore fetus*, where Virgil is describing the heaven (i.e. the rain) descending into the lap of earth, and there disappearing 'commingled with its (the earth's) mighty frame,' while at the same time securing all fertility and increase. So too the Trojans will disappear and be absorbed in the great Latin community which they join, and from this happy union shall 'arise a mixed race of Italian breed which shall surpass men and surpass the gods in righteousness.'

Conington gives for *subsident*, 'shall hold the lowest place,' and explains *corpore tantum* of the Trojans being 'mingled with the Latins in body only, not in name,' which I do not understand.

836. **morem ... adiciam**] Cf. 192. What Aeneas there proposes to do Jupiter here declares to be his own purpose.

839. **pietate**] This is in Virgil the special Roman virtue. The ideal Roman is *vir pietate gravis* (1. 151), and it is as the type of his race, not merely as the saviour of Anchises, that Aeneas is everywhere *pius*. This word expresses dutiful regard for natural obligation either to the gods, kinsfolk, or country. But as a man should show his regard to the gods, so they are bound to show reciprocal regard for him, and the *pietas* of the gods is often referred to, e.g. 5. 688, *si quid pietas antiqua labores | respicit humanos*. But the gods may fail in this 'righteous regard,' and hence to speak of the Romans 'exceeding the gods' in it is a phrase not beyond the limits of rhetorical amplification.

840. **nec gens** ..] She shared with Jupiter and Minerva the great temple on the Capitol; as *Juno Regina* she had her own temple on the Aventine, and others as *Juno Moneta*, *Juno Lucina*, etc.

842. **interea**] 'and so,' i.e. while in this softened mood. For **excedit caelo**, cf. 791 n.

843–886. *Jupiter, desiring to remove Juturna from her brother's side, summons one of the two Furies who wait beside his portals to execute his judgments upon men. The Fury speeds earthwards, and, taking the shape of an ill-omened bird,*

flies screaming before the terror-stricken Turnus. Juturna recognizes the fatal sign and, praying for that death which she can never obtain, returns to her home in the stream.

845. Usually the three Furies, Tisiphone, Alecto, and Megaera, have their dwelling in Tartarus (6. 280, 571), but Virgil here clearly distinguishes between the 'twin plagues whose name is Dreadful,' who attend at the portals of Jove, and their sister, who he describes as *Tartaream*, i.e. inhabiting Tartarus. **dicuntur**, 'are told of,' seems to mark the account given of them as somewhat novel. **cognomine**: the *cognomen* is a name which 'corresponds' or 'answers to' something. In Roman names it follows the *praenomen* and *nomen*, originally marking some personal quality or distinction, e.g. T. Manlius Torquatus, M. Crassus Dives; and hence is frequently used, as here, of 'a name which fits,' these plagues being fitly called 'the Dread beings' (Σεμναί).

846. **Nox intempesta**] A phrase also found G. 1. 247, and in Lucr. and Cicero, and generally rendered 'unseasonable night,' 'night when no man can work.' Cf. Varro 7. 72, *nox intempesta, quo tempore nihil agitur*; Macrob. Sat. 1. 3.

847. **uno eodemque**] *eodem* is made a dissyllable (by synizesis) and then elided.

848. **serpentum spiris**] the 'snaky coils' of their hair. **ventosas**, 'windy'; a suggestive epithet which is best left unexplained. Conington well quotes Zechariah v. 9, "and behold, there came out two women, and the wind was in their wings."

850. **adparent**] 'attend'; the word suggests the *apparitores* or 'public officers' of magistrates.

851. **deum rex**] The monosyllabic ending is intended to suggest awe; so too the novel ending of 863.

854. **inque omen**] 'as a warning'; lit. 'so as to be an omen.'

856. **per nubem**] 'through a cloud.' Virgil wishes to emphasize the idea of the arrow coming from no visible source ('dropping,' as we might say, 'from the clouds'), cf. 859, 'whirring and undetected it cleaves the swift shade.' He does so in order to suggest how the Fury appears as if from nowhere.

857. **Parthus ... Parthus, sive Cydon**] Virgil is fond of this repetition of a word when he wishes to amplify an idea; cf. 674, *turrimque tenebat*, | *turrim quae* (then follows a fuller description); 897, *saxum circumspicit ingens*, | *saxum antiquum ....* The men of Cydon in Crete were noted archers, cf. Ecl. 10. 59.

859. **celeres ... transilit umbras**] so 4. 226, 270, 357, *celeres per auras* is used of Mercury flying swiftly through the air. The air is imagined as swiftly passing by the object which swiftly passes through it; so we speak of objects 'flying past' when we travel in an express. The repetition of *celerem* (853), *celeri* (855), and *celeres*, here seems to show want of revision; cf. 631 n.

861. **videt**] i.e. comes in sight of.

862. **alitis parvae**] i.e. of an owl; cf. 4. 462; G. 1. 402. **parvae**: 'small'; i.e. in comparison with the Fury's natural size. **collecta**: 'gathering herself together,' 'shrinking.'

863. **quondam**] 'at times,' 'oft.' Notice the alliteration in **quae quondam, sedens serum**, which, together with the spondaic ending *culminibus desertis*, is intended to suggest awe and melancholy.

864. **serum canit**] 'sings late,' = *serum carmen canit*, cf. 398 n. **inportuna**: cf. G. 1. 470, *inportunaeque volucres*, used of birds of ill omen. The adj. is a very strong one, used strictly, like *inportuosus*, of a coast which has no harbours, and then = 'unseasonable,' 'utterly out of place,' 'intolerable.'

869. **stridorem ... et alas**] = *stridorem alarum*; she 'recognizes the whir of the Fury's wings,' cf. 876. For other instances of hendiadys (ἓν διὰ δυοῖν), the figure by which two words or phrases are simply put side by side, instead of a single complex phrase in which the words qualify each other; cf. 50. 508.

871. **soror**] added pleonastically to emphasize the cause of her conduct—'with a sister's sorrow.'

873. **iam**] emphatic; 'now' = 'after this.' **durae**: 'enduring'; she has borne everything for his sake, but now she must yield to crushing destiny. For *durus* so used, cf. 3. 94, *Dardanidae duri*; 5. 730, *gens dura atque aspera cultu*. Conington strangely explains 'obdurate,' 'hard-hearted,' as though she reproached herself with neglecting Turnus. It is not her will but her power which is weak.

875. **ne me ...**] 'affright not my frighted soul.' She tells them bitterly that their efforts to scare her are superfluous, for she is already cowed and conquered.

876. **obscenae volucres**] the plural by a natural inaccuracy, or perhaps to suggest Juturna's confusion.

878. **magnanimi Iovis**] Cf. 144 n. **haec ...** : 'this is his return for my (lost) maidenhood.'

880. **condicio**] 'law.' Death is the ordinary law of life, but Juturna has been robbed of the benefit of it. **possem ...** : 'else were I able now at least to end ...'; the protasis *ni mortis condicio adempta esset* has to be mentally supplied.

882. **aut quicquam ...**] 'or can aught of mine be dear to me ... ?' **meorum** = 'of my life,' 'of whatever can befall me.' For **quicquam**, see 761 n.

883. **o quae ...**] 'O what lowest depth earth could gape (deep) enough for me?' The phrase is highly rhetorical: the lowest depth is not deep enough for her. Notice too the vehement repetition of *ima* and *imos*. Conington punctuates the sentence with a mark of exclamation, but it is distinctly a question, though of course such questions (like πῶς ἄν; τίς ἄν; in Greek) imply a wish—'Would that earth might gape!'

885. **glauco**] 'bluish-grey'; the colour of water; cf. Lucr. 1. 719, *glaucis ... ab undis*. So 8. 33, Tiberinus wears *glaucus amictus*; G. 4. 335, the river-nymphs weave wool 'dyed with the hue of glass' (*hyali ... colore*). Juturna veils her head as a mark of despair (cf. Livy 4. 12, *multi ... spe amissa ... capitibus obvolutis in Tiberim se praecipitaverunt*), the idea being that signs of extreme agony should be hidden from sight; see Cic. Orator, 22. 74, where a painter, depicting the sacrifice of Iphigeneia, covers the head of Agamemnon. So too Julius Caesar drew his robe over his face as he fell.

887–952. *Aeneas taunts his opponent with still shrinking from the combat, and Turnus seizes a huge boulder, but the hand of doom was upon him, and, when he seeks to fling it, his power fails and he is like one who seeks to accomplish something in a dream. Aeneas hurls his spear like a thunderbolt, deeply wounding Turnus, who prays for pity so that Aeneas almost yields, when the sight of the belt of Pallas, which Turnus was wearing, inflames his fury and he strikes the avenging blow.*

888. **ingens, arboreum**] 'huge, vast as a tree'; cf. Hom. Il. 5. 745, *ἔγχος* | *βριθὺ, μέγα, στιβαρόν*, and Milton, P.L. 1. 202:

"His spear, to equal which the tallest pine
Hewn on Norwegian hills, to be the mast
Of some great ammiral, were but a wand."

889. **nunc deinde**] 'now, after that,' i.e. after recovering thy sword.

891. **et contrahe ...**] 'and gather together all thy power of courage or of skill.' After each of the imperative clauses, *verte ...*, *contrahe ...*, *opta ...*, we must supply the thought 'and it will be in vain.'

894. **caput quassans**] marking melancholy; cf. Lucr. 2. 1164, *iamque caput quassans grandis suspirat arator* | *crebrius.* The few words of Turnus are in Virgil's noblest manner, and Hector's speech (Il. 22. 297), beginning *ὢ πόποι, ἦ μάλα δή με θεοὶ θάνατόνδε κάλεσσαν*, though it may have suggested them, cannot be compared with them in their strong simplicity.

898. **limes ...**] So Hom. Il. 21. 403 of Athena, *ἡ δ' ἀναχασσαμένη λίθον εἵλετο χειρὶ παχείῃ ... τόν ῥ' ἄνδρες πρότεροι θέσαν ἔμμεναι οὖρον ἀρούρης.* 'Boundary-stones,' sacred to the god *Terminus*, were regularly set up to mark the limit of ownership and 'determine strife.' **litem discerneret**: lit. 'decide a contentious point.'

899. **vix illud ...**] So Il. 12. 447, Hector picks up a stone:

τὸν δ' οὔ κε δύ' ἀνέρε δήμου ἀρίστω
ῥηιδίως ἐπ' ἄμαξαν ἀπ' οὔδεος ὀχλίσσειαν
οἷοι νῦν βροτοί εἰσ'· ὁ δέ μιν ῥέα πάλλε καὶ οἶος.

The exaggeration from 'two' to 'twelve' men marks the literary imitator who disregards facts. For a more pardonable exaggeration of Homer, cf. 6. 578.

902. **altior insurgens**] 'rising higher on to it'; the force of *in-* is that he raises himself so as to throw his weight *into* the stone; cf. *intorquet*, 921. **cursu concitus**: so as to get impulse.

903. **se cognoscit**] 'recognizes himself.' In no movement can he feel any trace of his usual vigour.

905. **genua**] scanned as a trochee, *u* being made consonantal = *w*; cf. 701 n.

906. **lapis ipse**] The 'stone itself' shares the weakness of Turnus. **vacuum per inane**: 'through empty space'; cf. 354 n.

908. **pressit**] 'weighed down.' The comparison is from Il. 22. 199:

ὡς δ' ἐν ὀνείρῳ οὐ δύναται φεύγοντα διώκειν,
οὔτ' ἄρ' ὁ τὸν δύναται ὑποφεύγειν, οὔθ' ὁ διώκειν,
ὣς ὁ τὸν οὐ δύνατο μάρψαι ποσίν, οὐδ' ὃς ἀλύξαι.

912. **sequuntur**] 'attend,' 'come at our bidding.'

913. **viam**] 'an opening' to attack.

914. **tum pectore** ...: 'then shifting fancies whirl through his brain.'

916. **telumque** ...] 'and he trembles at the threatening spear.' *telum instare* really forms an acc. after *tremescit*, or we may say that *tremescit* is used in a pregnant sense = 'he sees trembling that ....'

920. **sortitus** ...] 'seeking with his eyes to win the happy spot.' As often with deponent past participles, *sortitus* is strictly present in sense, and *sortiri* is = 'seek to gain by chance,' *fortuna* being the 'lucky spot' between the joints of the armour where the spear can enter. Virgil's elaborate phrase = Il. 22. 321, εἰσορόων χρόα καλὸν, ὅπῃ εἴξειε μάλιστα.

921. **murali tormento**] See Dict. Ant. *s.v. Tormentum.* Such engines used for attacking fortifications were the *balista* which hurled stones, and the *catapulta* which discharged darts. The impulse was secured by 'winding back' (*torqueo*) a huge spring which was then let loose.

923. **instar**] This word, probably connected with STA, σταυρός, etc. = 'something set up,' 'an image,' is regularly used with a gen. almost adverbially = 'like' (cf. 2. 15, *instar montis equum*; 7. 707, *ipse agminis instar*), though strictly it is a noun in apposition. So here the 'spear brings destruction like (lit. 'the image of') a black whirlwind.'

924. **oras**] 'edge.' The spear passes through the 'outmost circle of his sevenfold shield,' and through the bottom of his corslet, wounding him in the thigh. *septemplex* = ἑπταβόειος.

926. **incidit ictus | ingens**] emphatic alliteration. Notice too the moaning *u*-sounds in 928.

930. **precantem**] 'prayerful.'

931. **merui**] sc. *mortem.*

932. **sorte**] the 'chance' or 'fortune of war' which has fallen to you (*tua*), and which you have the right to use to the full by slaying me.

933. **fuit et tibi talis** ...] 'and thou too didst once have a father, Anchises, in like case,' i.e. old and anxious for his son. So Il. 22. 420, Priam thinks that Achilles may pity his age when he thinks of his own father—*καὶ δέ νυ τῷ γε πατὴρ τοιόσδε τέτυκται, | Πηλεύς*.

935. 'and give back me, or, if thou wilt, my lifeless body to my kin.' Turnus pleads for his life, or at least that he may be buried by his kinsfolk, and not be flung to the dogs (cf. Il. 22. 339, *μή με ἔα παρὰ νηυσὶ κύνας καταδάψαι Ἀχαιῶν ... σῶμα δὲ οἰκάδ' ἐμὸν δόμεναι πάλιν*). Sidgwick says, 'for his own life he does not care,' and Conington speaks of 'his indifference to death,' but the whole passage shows that his prayer is really for his life, and that Virgil represents Aeneas as on the point of granting it (940).

936. **victum**] sc. *me*. He is not only defeated, but has acknowledged his defeat before all the host.

941. **infelix** ...] The 'ill-starred baldric,' which catches the eye of Aeneas, is the one which Turnus had taken from Pallas after slaying him; cf. 10. 495, where it is described as of 'vast weight,' with the story of the Danaids chased on its heavy gold plates. The second clause **et ... bullis** merely amplifies the first; 'when the ill-starred baldric met his view, and the sword-belt flashed with its well-known studs.'

943. **pueri**] 'young'; added to increase the pathos.

944. **inimicum insigne**] probably merely the badge or trophy 'won from his foe,' though *inimicum* may possibly also suggest that the trophy was fatal to its wearer.

945. **oculis ... hausit**] 'when he devoured (lit. 'drank in') with his eyes the trophy that recalled cruel grief.' **exuviasque** is added to explain *monimenta*. For **hausit**, cf. 4. 661, *hauriat hunc oculis ignem*; 4. 359, *vocemque his auribus hausi*.

947. 'Art thou, thou bedecked in the spoils of those I loved, to be snatched hence from me?' **indute** is more vigorous than the nom. would be; cf. 2. 283, *quibus, Hector, aboris | exspectate venis?* Conington explains *hinc* 'after this, i.e. after daring to wear this trophy, but quotes no parallel for such a use.

949. **inmolat**] 'sacrifices,' i.e. as a victim whose blood he has a right to demand.

951. **fervidus**] For the rhythm, cf. 730 and note. **solvuntur membra**: the Homeric λύντο δε γυῖα, γυῖα λέλυντο. **frigore**: i.e. the cold of death.

952. **vitaque** ...] So Homer of the death of Hector (Il. 22. 362):

ψυχὴ δ' ἐκ ῥεθέων πταμένη Αἰδόσδε βεβήκει,
ὃν πότμον γοόωσα, λιποῦσ' ἀδρότητα καὶ ἥβην,

which shows the force of **indignata**: the soul 'chafes indignantly' at the thought of dying in early manhood. Virgil has the same line (11. 831) of the death of Camilla.

VOCABULARY.

LIST OF ABBREVIATIONS.

abl.	=	ablative.	lit.	=	literally.
acc.	=	accusative.	m.	=	masculine.
adj.	=	adjective.	n.	=	neuter or nominative.
adv.	=	adverb.	num.	=	numeral.
appos.	=	apposition.	obsol.	=	obsolete.
c.	=	common.	part.	=	participle.
cf.	=	compare.	patron.	=	patronymic.
comp.	=	comparative.	pl.	=	plural.
conj.	=	conjunction.	prep.	=	preposition.
defect.	=	defective.	pron.	=	pronoun, or pronominal.
dep.	=	deponent.	prop.	=	proper name, or properly.
f.	=	feminine.	rel.	=	relative.
fr.	=	from.	rt.	=	root.
freq.	=	frequentative.	sc.	=	scilicet.
gen.	=	genitive.	sts.	=	sometimes.
imperat.	=	imperative.	sup.	=	superlative.
incept.	=	inceptive.	tr.	=	transitive.
inf.	=	infinitive.	usu.	=	usually.
interj.	=	interjection.	v.	=	verb.
intr.	=	intransitive.			

ā, ăb, prep. with abl., motion *from;* of agent, *by.*

ab-rumpo, ĕre, rūpi, ruptum, tr. v. *break* or *tear off;* abrupto sidere, *with bursting tempest*, 451 n.; part. **abruptus**, as adj. *broken off, steep;* in abruptum, *sheer downward*, 687.

ab-scindo, ĕre, scĭdi, scissum, tr. v. *tear away; cut off.*

ab-sisto, ĕre, stĭti, intr. v. *stand aloof from;* with inf. *cease to*, 676; of spark, *leap forth* or *from*, 102.

abstŭli, perf. of **aufero**.

ac, conj. see **atque**.

ac-cēdo, ĕre, cessi, cessum, intr. v. [ad, cedo], *draw near, approach.*

ac-cendo, ĕre, ndi, nsum, tr. v. [ad, cando, only in comp.], *set on fire, fire, kindle; fire* with rage, etc., *inflame.*

ac-cĭdo, ĕre, cĭdi, intr. v. [ad, cado], *happen, befall.*

ac-cĭpĭo, ĕre, cēpi, ceptum, tr. v. [ad, capio], *take to oneself, receive; accept, welcome; hear* news.

ācer, cris, cre, adj. [rt. ac, cf. acuo, acies, etc.], *sharp, keen; fierce; valiant; eager;* comp. acrior; sup. acerrimus.

ăcerbus, a, um, adj. [id.], *bitter* to the taste; *sour, unripe; grievous; horrible;* acerba fremens, *angrily chafing*, 398 n.

Achātes, ae, m. Trojan warrior, companion of Aeneas.

Achilles, is, m. the hero of the Iliad, son of Peleus king of Thessaly and the sea goddess Thetis.

ăcies, ēi, f. [see acer], sharp *edge* of weapon; sharp *sight, glance* of eye; *line of battle, battle array, host.*

Actor, ŏris, m. an Auruncan hero.

actus, ūs, m. [ago], *impulse.*

ăcuo, ĕre, ŭi, ūtum, tr. v. [cf. acer], *sharpen, whet.*

ăd, prep. with acc. *to, towards; near, at; with regard to; for.*

ādactus, part. of **adigo**.

ad-cĕlĕro, āre, āvi, ātum, intr. and tr. v. *quicken, hasten.*

ad-do, ĕre, dĭdi, dĭtum, tr. v. *add, give in addition.*

ad-dūco, ĕre, xi, ctum, tr. v. *lead to; pull towards one, draw in* reins.

ăd-ĕo, īre, īvi or ĭi, ĭtum, tr. and intr. v. *go to, approach.*

ăd-ĕo, adv. *to that point, so much, so far;* usque adeo, *to such an extent, so very;* emphasizing first word in sentence, 548 n.

ad-fĭcĭo, ĕre, fēci, fectum, tr. v. *do something to* a person; adf. aliquem pretio, *repay with a reward,* i.e. *bestow a reward upon,* 352 n.

[ad-for,], **adfāri**, adfātus, tr. dep. v. defect. *speak to, address.*

ad-glŏmĕro, āre, āvi, ātum, *mass together.*

ad-gnosco, ĕre, gnōvi, gnĭtum, tr. v. [gnosco = nosco], *recognize; acknowledge, admit.*

ăd-hūc, adv. *to this point; still.*

ăd-ĭcĭo, ĕre, iēci, iectum, tr. v. [ad, iacio], *throw to; place near; add to.*

ăd-ĭgo, ĕre, ēgi, actum, tr. v. [ago], *drive* or *bring to; hurl* or *speed* missile.

ăd-ĭmo, ĕre, ēmi, emptum, tr. v. [emo], *take away from.*

ād-iungo, ĕre, nxi, nctum, tr. v. *join to.*

ād-iūro, āre, āvi, ātum, tr. v. *swear to* or *in addition; swear by.*

ād-iŭvo, āre, iūvi, iūtum, tr. v. *help, aid.*

ad-lābor, i, lapsus, intr. dep. v. *glide up to, reach.*

ad-lŏquor, i, lŏcūtus, tr. dep. v. *speak to, address.*

ad-mŏvĕo, ēre, mōvi, mōtum, tr. v. *move to* or *towards, place near.*

ad-nītor, ī, nīsus or nixus, intr. dep. v. *lean upon* or *against.*

ad-nŭo, ĕre, ŭi, (ūtum), tr. and intr. v. *nod assent to, grant to.*

ădŏlesco, ĕre, ēvi, ultum, intr. incept. v. [adoleo], *grow up.*

ad-pārĕo, ēre, ŭi, ĭtum, intr. v. [ad, pareo], *appear, be visible* or *seen, meet one's view ; be attendant on*, 850 n.

ad-plĭco, āre, āvi and ŭi, ātum and ĭtum, tr. v. *fasten to ; pin to the earth*, 303.

ad-scĭo, īre, īvi, tr. v. (rare), *receive, admit ;* socios, *welcome as allies*, 38.

ad-scisco, ĕre, scīvi, scītum, tr. v. *receive as son, etc., adopt.*

ad-sĭmŭlo, āre, āvi, ātum, tr. v. *make like* to ; part. adsimulata, *like*, 224.

ad-sisto, ĕre, stĭti, intr. v. *stand by* or *near.*

ad-specto, āre. āvi, ātum, tr. freq. v. [adspicio], *look at attentively, gaze at, behold.*

ad-spīro, āre, āvi, ātum, intr. v. *aspire to, have an ambition for.*

ad-sto, āre, stĭti, intr. v. *stand near* or *by ; take one's stand upon.*

ad-sum, esse, fŭi, intr. v. *be at hand, be present ; join the fray*, 288 ; *come up.*

ad-surgo, ĕre, surrexi, surrectum, intr. v. *rise up, arise.*

advĕna, ae, c. [advenio], *a new comer, stranger.*

ad-verto, ĕre, ti, sum, tr. v. *turn* or *direct to* or *towards ;* part. **adversus**, a, um, as adj. *turned towards, confronting, meeting, opposite, facing ;* adverso curru, *as his chariot meets it*, 370 ; adverso sub pectore, *full in his breast*, 950 ; adverso equo, *charging with his steed*, 291 ; adversa saucius ora, *wounded right in the face*, 651 ; *adverse, unfavourable.*

ad-vŏlo, āre, āvi, ātum, intr. v. *fly towards ; fly upon* a foe.

aedēs, or **aedis**, is, f. ; in sing. *a temple ;* pl. *a house, palace.*

Aegaeum, i, n. (sc. mare), *the Aegean Sea*, now the Archipelago.

aeger, gra, grum, adj. *sick, ill, suffering, feeble.*

aegresco, ĕre, intr. incept. v. [aeger], *grow worse ;* of violence, *grow angrier*, 46.

Aenĕădes, ae, m. patron. *a descendant of Aeneas ;* pl. **Aeneadae**, *the followers of Aeneas, the Trojans.*

Aenēas, ae, m. (acc. an, voc. a) [*Αἰνείας*], a Trojan prince, son of Venus and Anchises.

Aeŏlus, i, m. a Trojan warrior.

aequē, adv. [aequus], *equally.*

aequo, āre, āvi, ātum, tr. v. [aequus] *make level ;* aequato examine, *in even poise*, 725 n.

aequor, ŏris, n. [id.], *level surface, plain ; the sea.*

aequus, a, um, adj. *level, flat; equal, like; fair, just;* pede aequo, *fairly foot to foot*, 465.

aerĕus, a, um, adj. [aes], *of bronze;* gen. aerei, dissyll. 541 n.

āĕrĭus, a, um, adj. [aer], *of the air, aerial.*

aes, aeris, n. *copper;* alloy of copper and tin, i.e. *bronze.*

aestŭo, āre, āvi, ātum, intr. v. [aestus], *boil, seethe; surge up.*

aestus, ūs, m. [cf. aestas, αἴθω], *summer heat; surging of tide, tide.*

aetas, ātis, f. [= aevitas fr. aevum], *period of life, age; youth*, 438.

aeternus, a, um, adj. [= aeviternus fr. aevum], *eternal, everlasting.*

aethēr, ĕris, m. (acc. ĕră) [αἰθήρ], *the upper air, ether*, opp. to aer; *the heaven, sky.*

af-fĕro, ferre, attŭli, allātum, tr. v. [ad, fero], *bring* or *carry to, waft to.*

ăger, gri, m. [ἀγρός], *field; land.*

agger, ĕris, m. [ad, gero], *mound, rampart.*

ăgĭto, āre, āvi, ātum, tr. freq. v. [ago] *drive, pursue, chase; harass, goad; practise* an art, 397.

agmen, ĭnis, n. [ago], prop. *body* or *band of troops* on the march, *column; array, host.*

ăgo, ĕre, ēgi, actum, tr. v. [ἄγω], *drive; lead;* pass. *speed along*, 336; genus actum per, *his lineage stretching through*, 530; *do, transact, perform, act; intervene*, 429; imperat. **age**, as exclam. *come! now!*

āgrĭcŏla, ae, m. [ager, colo], *husbandman, farmer.*

Ăgyllīni, ōrum, m. pl. *men of Agylla*, town in Etruria, later Caere, now Cervetri, 281.

āio, defect. v. *say, assert.*

āla, ae, f. [for ax-la, rt. of ago], *wing.*

ălăcer, cris, cre, adj. *cheerful, active, vigorous.*

Albānus, a, um, adj. *Alban, of Alba.*

albĕo, ēre, intr. v. [albus], *be white.*

albūs, a, um, adj. [cf. ἀλφός], *white.*

ālĕs, ĭtis, c. [ala], *a bird.*

ālĭger, ĕra, ĕrum, adj. [ala, gero], *winged.*

ālĭpēs, ĕdis, adj. [ala, pes], *wing footed*, i.e. *swift.*

ălĭter, adv. [alius], *otherwise.*

ălius, a, ud, pron. adj. [cf. ἄλλος], *another, other* (prop. of more than two, see alter), alii ... alii, *some ... others.*

Alsus, i, m. a Rutulian shepherd.

altārĭa, ĭum, n. pl. [altus], class. only in pl., *a high altar.*

alter, ĕra, ĕrum, pron. adj. [akin to alius], *the one* or *the other* of two, *another; second.*

alternus, a, um, adj. [alter], *one after another, alternate;* alterni, *every other man,* i.e. *but half of us*, 233.

altē, adv. [altus], *on high.*

altus, a, um, adj. [part of alo, *nourish*], *high, lofty, towering aloft; the top of; deep;* alto iugulo, *deep in his throat*, 358; *stately*, 546; *steep*, 752; comp. altior; sup. -issimus.

alvus, i, f. [alo], *belly.*

ămārus, a, um, adj. *bitter* to the taste; of smoke, *pungent.*

Āmāta, ae, f. wife of King Latinus.

ambo, ae, o, num. adj. [cf. ἄμφω], *both.*

ambrŏsĭa, ae, f. [ἀμβροσία], the food and unguent of the gods, see 419 n.

amb-ūro, ĕre, ussi, ustum, tr. v. *burn all round, scorch;* part. **ambustus**, *scorched, half burnt.*

ā-mens, ntis, adj. *frantic, in distraction, dazed with fear.*

ămictus, ūs, m. [amicio], *garment, robe, mantle.*

ā-mitto, ĕre, mīsi, missum, tr. v. *lose.*

amnis, is, m. *a large river; water*, 417.

ămor, ōris, m. [amo], *love, passion.*

amplĭus, adj. [comp. of ample], *more, further, any more.*

Āmўcus, i, m. Trojan warrior, son of Priam.

ăn, conj. in second half of disjunct. question, or in sentences implying doubt, see 636 n., *or, or whether.*

Anchīses, ae, m. son of Capys, father of Aeneas.

ănhēlus, a, um, adj. [an, cf. ἀνά, halo], *breathless, panting.*

ănĭma, ae, f. [cf. ἄνεμος, animus], *air, breeze; breath of life, life; soul, spirit.*

ănĭmōsus, a, um, adj. [animus], *full of spirit, courageous.*

ănĭmus, i, m. [see anima], the rational *soul* (opp. to body, corpus, and vital principle, anima); *mind; courage, spirit; goodwill*, 23.

annus, i, m. *a year.*

antĕ, prep. with acc. [ἀντί], *before, in front of;* (of rank, etc.), *above, excelling;* adv. *before, first; before it, in front.*

antĕ-ĕo, īre, īvi or ĭi, tr. and intr. v. *go before; surpass.*

Anthĕŭs, ei, m. Trojan warrior.

antīquus, a, um, adj. [ante], *ancient, former; of ancient lineage*, 347.

ăpĕrĭo, īre, ĕrŭi, ertum, tr. v. [cf. operio], *lay bear*

reveal; part. **ăpertus**, as adj *open.*

ăpex, ĭcis, m. *peak* of helmet, 492 n.

ăpis or **ăpes**, is, f. *a bee.*

Ăpollo, ĭnis, m. the sun god, son of Jupiter and Latona, twin brother of Diana: god of song, prophecy, medicine, etc.

Appennīnus, i, m. [cf. Celtic pen, "*height*"], *the Apennine Mountains*, 703.

apto, āre, āvi, ātum, tr. freq. v. [apo], *fit, adapt.*

ăpud, prep. with acc. [ἐπί], *at, by, near, beside.*

āra, ae, f. *an altar.*

arbŏr or **arbōs**, ŏris, f. *a tree.*

arbŏrĕus, a, um, adj. [arbor], *of a tree; vast as a tree*, 888.

Arcădĭus, a, um, adj. *Arcadian.*

Arcas, ădis, m. (acc. ădă, nom. pl. ădĕs), *an Arcadian;* adj. m. *Arcadian.*

Archĕtĭus, ii, m. a Rutulian warrior.

arcus, ūs, m. *a bow.*

Ardĕa, ae, f. capital of the Rutuli, 20 miles S. of Rome, now *Ardea.*

ardĕo, ēre, si, (sum), intr. v. *be on fire, blaze, glow; be eager; be inflamed* with rage, *rage;* part. **ardens**, ntis, as adj. *burning, blazing; fiery.*

ardŭus, a, um, adj. *high, lofty, towering aloft.*

ārĕo, ēre, ŭi, intr. v. *be dry;* part. **ārens**, ntis, as adj. *dry.*

ărĭēs, ĕtis, m. (in oblique cases scanned āryĕtĭs, etc., 706 n.), *ram; battering ram.*

Argīvus, a, um, adj. *of Argos, Argive*, hence *Greek.*

arma, ōrum. n. pl. [rt. ar, *fit* to body, cf. ἀραρίσκω], *amour, arms; mail-clad army*, 433 n.

armentum, i, n. [aro; prop. *cattle for ploughing*], *herd.*

armo, āre, āvi, ātum, tr. v. [arma], *furnish with arms, arm.*

armus, i, m. [cf. arma], *shoulder.*

ar-rĭgo, ĕre, rexi, rectum, tr. v. [ad, rego], *erect, raise; rouse;* part. **arrectus**, *excited, thrilled;* of ears, *listening.*

ars, artis, f. [cf. ἀρ-αρίσκω, arma], *an art, craft; skill;* per artem, *with cunning*, 632.

artĭfex, ĭcis, c. [ars, facio], *an artist, craftsman.*

arvum, i, n. [aro], arable *field;* pl. *the fields, lands, the ground.*

arx, arcis, f. [arceo], *citadel; height.*

Asbȳtes, acc. en, m. *Asbutes*, Trojan warrior.

Ascănĭus, ĭi, m. son of Aeneas and Creusa, also called Iulus.

a-scendo, ĕre, scendi, scensum, tr. and intr. v. [ad, scando], *ascend, mount.*

Ăsĭa, ae, f. *Asia.*

Ăsīlas, ae, m. Etruscan chief and seer.

asper, ĕra, ĕrum, adj. *rough; fierce.*

a-spĭcĭo, ĕre, spexi, spectum, tr. v. [ad, specio, only in comp.], *look at* or *upon, behold, see.*

Assărăcus, i, m. Trojan warrior.

ast, conj., see **at**.

astrum, i, n. [ἄστρον], *star.*

ăt or **ast**, conj. [cf. ἀτάρ], *but, yet.*

ătăvus, i, m. [avus], *great-great-great-grandfather; ancestor.*

āter, tra, trum, adj. *black, dark, gloomy; deadly.*

Ăthōs, no gen. (dat. o, acc. o, ŏn or ōnem, abl. ōne), m. *Mt. Athos.*

Ătīnas, ae, m. Rutulian warrior.

atque or **ăc**, conj. *and also, and; and straightway*, 623 n.; simul ac, *as soon as;* non secus ac, *just as.*

ātrĭum, ĭi, n. *entrance-room, hall.*

at-tollo, ĕre, tr. v. [ad, tollo], *raise up* or *higher, exalt.*

at-tŏno, āre, ŭi, ĭtum, tr. v. *thunder at*, hence *strike with, amaze;* part. **attŏnĭtus**, a, um, as adj. *astonished, dazed.*

attŭli, perf. of **affero**.

auctor, ōris, m. [augeo], *a creator, founder; author; his master*, 405; *prompter*, 159.

audax, ācis, adj. [audeo], *courageous, presumptuous.*

audĕo, ēre, ausus, tr. and intr. semi-dep. v. *venture, dare;* **ausa**, n. pl. of part. ausus as subst. *daring deeds; effrontery*, 351.

audĭo, īre, īvi and ĭi, ītum, tr. v. [cf. auris], *hear.*

au-fĕro, fere, abstŭli, ablātum, tr. v. [ab, fero], *take away; banish* fear, 316; *lop off*, 382.

augur, ŭris, c. [avis, rt. gar. cf. garrio], *an augur, diviner.*

augŭrium, ĭi, n. [augur], *augury; omen.*

Aulestes, ae, m. a Tuscan princely priest.

aura, ae, f. [αὖρα], *breeze.*

aurātus, a, um, adj. [aurum], *gilded, gold clad.*

aurīga, ae, c. [aurea = *bridle*, ago], *charioteer, driver; groom.*

auris, is, f. [cf. audio], *ear.*

Aurōra, ae, f. the goddess of the *Dawn*, 77.

aurum, i, n. *gold.*

Auruncus, a, um, adj. *Auruncan, of the Aurunci*, a people of Latium, on the Liris.

ausa, ausus, see **audeo**.

Ausŏnĭdae, arum or ŭm, m. pl. *the inhabitants of Ausonia, i.e.* Italy, *Ausonians.*

Ausŏnĭus, a, um, adj. *Ausonian;* **Ausonii**, ōrum, *the Ausonians*, primitive inhabitants of Central and Southern Italy, hence *Italians.*

aut, conj. [cf. αὖ, αὖτε, αὐτάρ], *or;* aut ... aut, *either ... or.*

autem, conj. [id.], *on the other hand, yet, however.*

auxĭlĭum, ĭi, n. [augeo], *help, aid, relief.*

ā-vello, ĕre, velli or vulsi (volsi), vulsum (volsum), tr. v. *tear away.*

ā-verto, ĕre, ti, sum, tr. v. *turn away; make to swerve aside*, 203; part. **āversus**, a, um, as adj. *turned away; with back turned*, i.e. *those who flee*, 464.

ăvĭdus, a, um, adj. [aveo, *long for*], *eager, greedy.*

ăvis, is, f. *a bird.*

āvĭus, a, um, adj. [a, via], *out of the way, remote.*

ăvuncŭlus, i, m. dim [avus], maternal *uncle.*

ăvus, i, m. *grandfather; forefather.*

axis, is, m. [rt. ag, cf. ago, ἄξων], *axle.*

baltĕus, i, m. *sword-belt, baldric.*

barba, ae, f. *beard.*

bellātor, oris, m. [bello], *warrior.*

bello, āre, āvi, ātum, intr. v. [bellum], *wage war, fight.*

bellum, i, n. [old form duellum, *contest between two*, duo], *war; combat, fray.*

bĭ-dens, ntis, f. [bis, dens], two-year-old *sheep* (sacrificial term, either from the two prominent cutting teeth or because its two rows of teeth are then complete).

bĭ-frons, ntis, adj. [bis, frons], *with two faces* of Janus, 198.

bīgae, ārum, f. pl. [bis, iugum], *two-horse chariot.*

bĭ-iŭgis, e, adj. [id.], *yoked two together;* b. equos, *his pair of steeds*, 355.

bĭlix, īcis [bis, licium, *thread*], adj. *with a double thread*, 375 (not found elsewhere).

bīni, ae, a, distrib. num. adj. [bis], *two apiece;* poet. for *two*, 165.

bĭs, num. adv. [for duis fr. duo], *twice.*

bŏnus, a, um, adj. *good; kind, gracious, noble*, etc.; comp. melior, sup. optimus.

Bŏrĕas, ae, m. [βορέας], *the North Wind.*

bracchium, ii, n. [βραχίων], *forearm*, fr. hand to elbow, *arm.*

bulla, ae, f. *boss, stud.*

bustum, i, n. [buro = uro, cf. comburo], *funeral pyre*, where corpses were burned; *mound, tomb.*

cădo, ĕre, cĕcĭdi, cāsum, intr. v. *fall.*

caecus, a, um, adj. *blind; blinding* dust, 444; *dark* dread, 617; *confused* noise, 591.

caedes, is, f. [caedo], *slaughter, carnage.*

caedo, ĕre, cĕcīdi, caesum, tr. v. [cf. σχίζω, scindo], *cut, cut down; slaughter, slay.*
caelestis, e, adj. [caelum], *heavenly.*
caelum, i, n. [rt. cav, cf. cavus], *the heaven, sky.*
caerŭlĕus, a, um, adj. *dark coloured, dark blue.*
caesărĭes, ēi, f. head of *hair*, esp. long hair.
calco, āre, avi, ātum, tr. v. [calx, *heel*], *tread under foot, trample on.*
călĕfăcĭo, ĕre, fēci, factum, tr. v. *make warm, make to glow;* part. **călĕfactus**, *glowing.*
călĕo, ēre, ŭi (f. part. ĭtūrus), intr. v. *be warm;* part. **călens**, *warm.*
călĭdus, a, um, adj. [caleo], *warm.*
cālīgo, ĭnis, f. [cf. clam, καλύπτω, *hide*], *fog, mist; darkness.*
Cămers, rtis, m. a Rutulian warrior.
campus, i, m. *a plain.*
candĕo, ēre, ŭi, intr. v. *be white* or *white hot;* part. **candens**, *white hot.*
candor, ōris, m. [candeo], *whiteness.*
cănis, is, c. [κύων], *dog, hound.*
cānĭtĭes, em, e (only cases in use), f. [canus], *grey hair.*
căno, ĕre, cĕcĭni, cantum, tr. and intr. v. [cf. carmen], *sing;* of owl, *hoot;* of oracle, *declare.*
căper, pri, m. [κάπρος], *goat.*
căpĭo, ĕre, cēpi, captum, tr. v. *take, seize, capture, occupy; inspire* with love.
căpra, ae, f. [caper, κάπρος], *she-goat.*
captīvus, a, um, adj. [capio], *captive.* Subst. **captīvus**, i, m. **captīva**, ae, f. *a captive.*
căpŭlus, i, m. [capio], *hilt* of sword.
căput, ĭtis, n. [id.], *head; fountain-head, source; central power*, 572 n.
cărĕo, ēre, ŭi, ĭtum, intr. v. with abl. [cf. κείρω, *shear*], *be without;* matre c., *has left the parent tree*, 209.
carmen, ĭnis, n. [old form, casmen, cf. cano, Camena], *song.*
carpo, ĕre, psi, ptum, tr. v. [cf. ἁρπάζω], *pluck.*
cārus, a, um, adj. *dear.* Comp. -ior, sup. -issimus.
cassus, a, um, adj. *empty;* of prayer, *useless, fruitless.*
castra, ōrum, n. pl. (sing. very rare except as proper name) [cf. casa, *hut*], *a fortified camp.*
cāsus, ūs, n. [cado], *a fall; event, accident, chance; misfortune.*
căterva, ae, f. *crowd; troop, squadron.*
caulis, is, m. [καυλός], *stalk* of plant.
causa, ae, f. *cause.*
căvus, a, um, adj. [cf. κοῖλος], *hollow.*

cēdo, ĕre, cessi, cessum, intr. v. *withdraw*, *retire*; *flee*; with abl. *retire from*, *quit*; *yield*; *be yielded to*, 17; *pass into hands of*, 185 n., etc., with dat.

cĕlĕbro, āre, āvi, ātum, tr. v. [celeber], *celebrate* rites.

cĕler, ĕris, ĕre, adj. [cf. celox, *a swift yacht*], *swift*, *speedy*; comp. -erior, sup. -errimus.

celsus, a, um, adj. [cf. excello], *lofty*.

cĕrĕbrum, i, n. [cf. κάρα, *head*], *brain*.

cērĕus, a, um, adj. [cera], *of wax*, *waxen*.

cerno, ĕre, crēvi, crētum, tr. v. [cf. κρίνω], *separate*, *sift*; *discern*, *perceive*; *decide* the issue, 709 n.

certāmen, ĭnis, n. [certo], *combat*, *strife*, *contest*.

certātim, adv. [id.], *in rivalry*, *eagerly*.

certē, adv. [certus], *assuredly*, *at least*.

certo, āre, āvi, ātum, intr. freq. v. [cerno], *contend*, *strive*.

certus, a, um, adj. [orig. part. of cerno], *resolved*, *sure*; *certain*; *with sure aim*.

cervix, īcis, f. [cf. cerebrum, κάρα, *head*], *neck*.

cervus, i, m. [κεραϜός, *horned*], *a stag*, *deer*.

[cētĕrus], a um, adj. (not in nom. sing. masc.), *the rest*.

Cĕthēgus, i, m. a Rutulian warrior.

ceu, adv. and conj. *as*, *like as*.

Chlōrēus, ei, m. a Trojan warrior.

cĭĕo, ēre, cīvi, cĭtum [cf. κίω, κινέω], *put in motion*; *rouse*, *excite*; *awake* war; *raise* noise; part. **cĭtus**, a, um, as adj. *swift*.

cingo, ĕre, nxi, nctum, tr. v. *surround*; *engirdle*.

cingŭlum, i, n. and **cingŭla**, ae, f. *girdle*, *belt*, *sword belt*.

circā and **circum**, prep. with acc. and adv. [circus], *around*, *about*.

circum-do, ăre, dĕdi, dătum, tr. v. *place* or *throw around*; pass. as middle, *envelop*, 416.

circum-fĕro, ferre, tŭli, lātum, tr. v. *turn around* of eye.

circum-spĭcĭo, ĕre, spexi, spectum, tr. and intr. v. [specio only in comp.], *look around*; *look round and see*.

circum-sto, āre, stĕti, tr. and intr. v. *stand around*.

cĭthăra, ae, f. [κιθάρα], *lyre*, *lute*.

cĭto, āre, āvi, ātum, tr. freq. v. [cieo], *put into quick motion*; part. **cĭtātus**, of horses *urged to full speed*.

cĭtus, a, um, part. of cieo, as adj. *swift*.

cīvis, is, c. *citizen*.

clādes, is, f. [cf. per-cello], *destruction*, *disaster*.

clāmo, āre, āvi, ātum, tr. and intr. v. [καλέω], *cry aloud*, *shout*.

clāmor, ōris, m. [clamo], *a shout; scream* of birds; *din.*

clārus, a, um, adj. [rt. cla, cf. clamo], *brilliant; renowned.*

claudo, ĕre, si, sum, tr. v. [cf. clavis, κλείς, *key*], *shut up, close; hide.*

clĭpĕus, i, m. [rt. clep, cf. καλύπτω, *hide*], *shield.*

cŏ-ĕo, īre, ĭi, rarely īvi, ĭtum, intr. v. *come together; meet.*

coepi, isse, coeptum, perf. with pres. signif. tr. and intr. v. *begin.*

co-gnātus, a, um, adj. [gnatus = natus], *related by birth;* cognato sanguine, *by ties of blood.*

cognōmen, ĭnis, n. [nomen], *surname, name,* 845 n.

co-gnosco, ĕre, gnōvi, gnĭtum, tr. v. [gnosco = nosco], *ascertain, learn; recognize.*

cōgo, ĕre, cŏēgi, cŏactum, tr. v. [co-ago], *drive together,* coactis cuneis, *in close packed columns; compel, force.*

cŏ-hĭbĕo, ēre, bŭi, bĭtum, tr. v. [habeo], *restrain.*

col-lĭgo, ĕre, lēgi, lectum, tr. v. *gather together, collect;* se collegit in arma, *gathered himself within his shield,* 491; collecta, *gathering herself together,* i.e. *shrinking,* 862.

collum, i, n. *neck.*

cŏlo, ĕre, ŭi, cultum, tr. v. [cf. incola, colonus], *cultivate; cherish; honour, hold as hallowed,* 778.

cŏlŏr and **cŏlōs**, ōris, m. *colour, hue.*

cŏlumna, ae, f. [cf. columen], *column, pillar.*

cŏma, ae, f. [κόμη], *hair* of head; *foliage.*

cŏmans, ntis, only in pres. part. [id.], *with long hair;* c. colla, *necks with flowing manes,* 86; c. toros, *the masses of his mane,* 6; of shrub, *leafy, blooming,* 413.

cŏmes, ĭtis, c. [con, eo], *companion, comrade.*

cŏmĭtātus, ūs, m. [comitor], *escort, train, retinue.*

com-mĭnus, adv. [manus], *at close quarters.*

com-miscĕo, ēre, miscŭi, mixtum or mistum, tr. v. *mix together, blend;* commixtum clamorem, *confused din,* 618.

com-mitto, ĕre, mīsi, missum, tr. v. *bring together;* of battle, *engage in;* c. manum, with dat. *engage in fight with.*

commūnis, e, adj. [munus], *shared in by all, common, general.*

com-pingo, ĕre, pēgi, pactum, tr. v. [pango], *put together, construct;* compactis trabibus, *of planks welded together,* 674.

com-plector, i, plexus, tr. dep. v. [cf. amplector], *embrace.*

com-plĕo, ēre, ēvi, ētum, tr. v. [cf. plenus], *fill up.*

com-pōno, ĕre, pŏsŭi, pŏsĭtum, tr. v. *place together, arrange; settle* terms, etc.

cōnātus, ūs, m. [conor], *an effort, attempt.*

con-cĭĕo, ēre, cīvi, cĭtum, tr. v. *stir up, rouse; whirl along*, 379; *hurl, speed*, 921; part. **concĭtus**, *in swift career*, 331, etc.

con-cĭpĭo, ĕre, cēpi, ceptum, tr. v. [capio], *take hold of;* of treaty, *draw up*, 13 n.

con-clāmo, āre, āvi, ātum, tr. and intr. v. *shout out together.*

con-cresco, ĕre, crēvi, crētum, intr. v. *condense, congeal.*

con-curro, ĕre, curri, cursum, intr. v. *hasten together, crowd together; hasten to meet*, 149; *meet* or *engage in fight, clash, close in battle.*

con-cursus, ūs, m. *a flocking together, throng.*

con-cŭtĭo, ĕre, cussi, cussum, tr. v. [quatio], *shake violently, agitate, dismay.*

condĭcĭo, ōnis, f. [condico], *terms;* mortis, *the law of death*, 880.

con-do, ĕre, dĭdi, dĭtum, tr. v. [lit. *put together*], *found, establish; store up; bury; hide.*

con-dūco, ĕre, xi, ctum, tr. v. *lead together;* (business term) *rent.*

con-fĕro, ferre, tŭli, collātum, tr. v. *bring together;* c. manum, *fight hand to hand, meet in close fight.*

con-fundo, ĕre, fūdi, fūsum, tr. v. *mingle in confusion;* confusus, *confused, bewildered;* of treaty, *dissolve* or *break.*

con-gĕmĭno, āre, āvi, ātum, tr. v. *redouble.*

con-grĕdĭor, i, gressus, intr. dep. v. [gradior], *meet, go to meet, encounter, attack at close quarters;* congressus, *in close encounter*, 342.

congressus, ūs, m. [congredior], *meeting; encounter, assault.*

cōn-icĭo, ĕre, iēci, iectum, tr. v. [iacio], *throw with force, hurl;* of eyes, *direct, turn.*

coniunx, iŭgis, c. [coniungo], *consort; husband; wife, bride.*

con-sanguĭnĕus, a, um, adj. [sanguis], *related by blood, kinsman's.*

con-scendo, ĕre, ndi, nsum, tr. v. [scando], *climb up; mount* steed.

con-scĭus, a, um, adj. [scio], *sharing the knowledge of;* c. virtus, *the consciousness of worth*, 668.

con-sĕquor, i, sĕcūtus, tr. dep. v. *follow up, overtake;* of lance, *pierce*, 374.

con-sīdo, ĕre, sēdi, sessum, intr. v. *sit down together.*

con-sisto, ĕre, stĭti, stĭtum, intr. v. *stand still, stand.*

conspectus, ūs, m. [conspicio], *sight.*

con-sterno, ĕre, strāvi, strātum, tr. v. *strew over;* terram, *cover with earth*, 543.

con-stĭtŭo, ĕre, ŭi, ūtum, tr. v. [statuo], *set up, establish.*

con-sto, āre, stĭti, stātum, intr. v. *stand firm, abide.*

consŭlo, ĕre, ŭlŭi, ultum, tr. and intr. v. *consult, deliberate.*

con-surgo, ĕre, surrexi, surrectum, intr. v. *rise up together, rise up.*

con-tĕgo, ĕre, texi, tectum, tr. v. *cover up, wrap up.*

con-tendo, ĕre, di, tum, tr. and intr. v. *stretch, draw tight;* of missile, *aim.*

con-terrĕo, ēre, ŭi, ĭtum, tr. v. *thoroughly frighten.*

contĭnŭo, adv. [continuus], *forthwith.*

con-torquĕo, ēre, torsi, tortum, tr. v. *whirl, hurl.*

contrā, prep. with acc. and adv. *opposite, to face, to meet, against the foe; confronting them; on the contrary; in answer.*

con-trăho, ĕre, xi, ctum, tr. v. *draw* or *gather together.*

contrārĭus, a, um, adj. [contra], *opposed to, contrary;* n. pl., in contraria, *in contrary ways*, 487.

cōnūbĭum, ĭi, n. [nubo], (for scansion see 821 n.), *wedlock;* c. nostra, *a union with our house*, 42.

con-vello, ĕre, velli rarely vulsi (volsi), vulsum (volsum), tr. v. *tear up* or *away.*

con-vĕnĭo, īre, vēni, ventum, tr. and intr. v. *meet;* impers. **convĕnit**, *it is agreed.*

con-verto, ĕre, ti, sum, tr. v. *turn* or *wheel round* or *towards;* fugam, *reverse flight*, 252; middle use, conversi lumina, *having their eyes turned*, 172 n.; pass. *turn oneself, turn, meet.*

cor, cordis, n. [cf. καρδία], *heart.*

cornū, ūs, rarely ū, n. [κέρας], *horn* of cattle; *horn* on helmet for crest, 89 n.

cornus, i, f. *cornel cherry tree; spear of cornel wood.*

cŏrōna, ae, f. [κορώνη], *garland, wreath; ring, circle* of men.

corpus, ŏris, n. [cf. creo]; *body; the mass* of nation, 835.

cor-rĭpĭo, ĕre, rĭpŭi, reptum, tr. v. [rapio], *seize upon* or *up.*

cŏrusco, āre, āvi, ātum, tr. v. [cf. κορύσσω], *brandish.*

cŏruscus, a, um, adj. [id.], *quivering, tossing.*

Cŏrȳnaeus, i, m. a Trojan warrior.

costa, ae, f. *rib.*

crastĭnus, a, um, adj. [cras], *to-morrow's.*

crātēr, ēris, m. (acc. ēră, pl. ēras) [κρατήρ; κεράννυμι, *mix*], *bowl* in which wine and water were *mixed.*

crātis, is, f. *wickerwork*, see 508 n.

crēber, bra, brum, adj. [cf. cresco], *thick*, *close*, *frequent*.

crēbresco, ĕre, brŭi, intr. incept. v. [creber], *become frequent*, *spread*.

crēdo, ĕre, dĭdi, dĭtum, tr. and intr. v. *trust*, *believe*.

crĕo, āre, āvi, ātum, tr. v. [cf. cresco, corpus], *create*, *beget*, *bear*.

crĕpĭtus, ūs, m. [crepo], *rattle ; crash* of thunder.

cresco, ĕre, crēvi, crētum, intr. incept. v. [cf. creo], *increase*.

Crētaeus, a, um, adj. *Cretan*, *of Crete*, island in the Mediterranean, now *Candia*.

Crēthēūs, ei, m. Greek warrior.

crīmen, ĭnis, n. [for cernimen, fr. cerno], *charge ; crime ; guilt = the guilty person*, 600.

crīnis, is, m. [cf. crista, κόρυς], *hair ;* pl. *locks*.

crispo, āre, ātum, tr. v. [crispus], *brandish*.

crista, ae, f. [see crinis], *crest*, *plume*.

crūdēlis, e, adj. [cf. crudus, cruor], *pitiless*, *cruel*.

crūdus, a, um, adj. [id.], *raw ; cruel*, *pitiless*, 507 n.

crŭentus, a, um, adj. [cruor], *blood-stained*.

crŭor, ōris, m. [cf. crudus], *blood* from wound, *gore*.

cŭblīe, is, n. [cubo], *couch*.

culmen, ĭnis, n. [collat. form of columen, cf. collis, excelsus], *summit ; roof*.

culpa, ae, f. *crime*, *fault*.

cum, prep. with abl. (as enclitic after pers. and rel. pron., *e.g.* secum), *together with*, *with*.

cum, conj. ; temporal, *when ;* causal, *since*, with subj. ; cum primum, *as soon as*.

cumque, by tmesis for quicumque, q.v.

cŭmŭlo, āre, āvi, ātum, tr. v. [cumulus], *heap up*, *pile high* with.

cunctor, āri, ātus, intr. dep. v. *linger*, *hesitate*.

cunctus, a, um, adj. [co, iunctus], *all together*, *all*, *the whole*.

cŭnĕus, i, m. *wedge ; wedge-shaped column*, 457 n. ; *wedge-shaped block* of spectators, 269 n.

Cŭpencus, i, m. a Rutulian warrior.

cūr, adv. *why*.

cūra, ae, f. [cf. caveo, curo], *care*, *regard*, *anxiety*, *trouble*.

curro, ĕre, cŭcurri, cursum, intr. v. [cf. celer], *run*, *hasten*, *speed :* of blush, *mantle over*, 66.

currus, ūs, m. [curro], *chariot*, *car ;* pl. *steeds*, 350 n.

cursus, ūs, m. [id.], *a running*, *race ; course ; speed ;* levis cursu, *lightly running*, 489.

cuspis, ĭdis, f. *spear head, spear.*

cȳcnus, i, m. [κύκνος, cf. cygnet], *swan.*

Cȳdon, ōnis, m. *a Cydonian*, from Cydon in Crete, 858 n.

damno, āre, āvi, ātum, tr. v. *condemn, doom.*

Dănăi, orum or ûm, m. pl. *the Danai* or *Greeks* (so called after Danaus, son of Belus and brother of Aegyptus, who came from Egypt to Greece and there founded Argos).

Dardănĭdes, ae, m. patron, a male *descendant of Dardanus* (son of Jupiter and Electra, ancestor of the royal race at Troy); hence *a Trojan*; pl. *the Trojans.*

Dardănĭus, a, um, adj. [see Dardanides], *Dardan, Trojan.*

Dăres, ētis, acc. ētă, m. a Trojan warrior.

Daunĭus, a, um, adj. *Daunian, Apulian* (from Daunus, king of Apulia, ancestor of Turnus).

Daunus, i, m. king of Apulia, father of Turnus.

dē, prep. with abl. *away from, down from; from; about, concerning, for;* (agent) *by.*

dea, ae, f. [deus], *goddess.*

dēbeo, ēre, ŭi, ĭtum, tr. and intr. v. [de. habeo], *owe;* pass. *be owed* or *due to.*

dēbĭlis, e, adj. [de, habilis], *disabled, weak.*

dē-cerno, ĕre, crēvi, crētum, tr. and intr. v. *decide, determine;* (of combat), *decide the issue, fight it out.*

dĕcet, ēre, cŭit, tr. and intr. v. impers. [cf. δοκέω], *it is seemly, becoming, fitting.*

dĕcōrus, a, um, adj. [decor], *becoming: comely.*

dē-cursus, us, m. *downward course.*

dĕcus, ŏris, n. [decet], *grace, distinction, honour, glory.*

dē-dĕcus, ŏris, n. *disgrace, shame.*

dē-fendo, ĕre, di, sum, tr. v. *ward off; protect, defend;* te defensum dabit, *will defend thee*, 437 n.

dē-fĕro, ferre, tŭli, lātum, tr. v. *bring* or *carry down* or *away.*

dē-fĭcio, ĕre, fēci, fectum, intr. v. [facio], *stand aloof from; fail, give way; become faint-hearted.*

dē-fīgo, ĕre, xi, xum, tr. v. *fix down.*

dē-formo, āre, āvi, ātum, tr. v. *disfigure, deform.*

dē-gusto, āre, āvi, ātum, tr. v. *taste of;* (of weapon), *just graze*, 376 n.

dĕ-hinc, adv. *henceforward; next, then.*

dĕ-hisco, ĕre, hīvi, intr. v. *gape open.*

dē-ĭcio, ĕre, iēci, iectum, tr. v. [iacio], *hurl down, lay low.*

deindĕ, adv. *thereafter*, *next*, *secondly*, *then*.
dē-lībo, āre, āvi, ātum, tr. v. *taste of*, *sip ;* summa oscula d., *just kissing the edge of his lips*, 434.
dē-mens, ntis, adj. *out of one's mind*, *distracted*.
dē-mitto, ĕre, mīsi, missum, tr. v. *send* or *let down ;* mentem, *lose heart ;* demissus, of eyes, *downcast*.
demum, adv. [de], *at last ;* tum d., *then only*.
dēnīquĕ, adv. *at last*, *finally*.
denseo, ĕre, ētum, tr. v. [densus], *make thick* or *close ;* of squadrons, *marshal in close array*.
densus, a, um, adj. [cf. δασύς, dumus], *dense*, *thick*, *in close array*, *crowded*, *close packed*.
dē-pōno, ĕre, pŏsui, ĭtum, tr. v. *lay* or *place aside* or *down ;* depositus, *dying*, 395 n.
dē-prĕcor, āri, ātus, tr. dep. v. *pray against ; beg off*, *deprecate*.
dē-rĭgo, ĕre, rexi, rectum, tr. v. [rego], *set in a straight line ; aim*, *direct*.
dē-scendo, ĕre, ndi, nsum, intr. v. [scando], *climb* or *go down*, *descend*.
dē-sĕro, ĕre, rui, rtum, tr. v. *forsake*, *abandon*, *desert*. part. **dēsertus**, a, um, as adj. *deserted*, *desert*, *waste*.
dēsertor, ōris, m. [desero], *a deserter*, *runaway*.
dē-sĭlio, īre, sĭlui, sultum, intr. v. [salio], *leap down*.
dē-sĭno, ĕre, sīi, sĭtum, tr. and intr. v. *cease*.
de-sisto, ĕre, stĭti, stĭtum, intr. v. *leave off ; refrain from*.
dē-sum, esse, fui, intr. v. *be away*, *absent*, *wanting*, with dat.
dē-sŭper, adv. *from above*.
dē-torqueo, ēre, 'si, tum or sum, tr. v. *twist* or *wrench aside*.
dĕus, i, m. [rt. di or div, *shine*], *god*.
dē-vŏveo, ēre, vōvi, vōtum, tr. v. *consecrate* or *vow to* a deity.
dextĕra or **dextra**, ae, f. [dexter, sc. manus], *right hand*.
dīco, ĕre, xi, ctum, tr. v. [cf. δείκνυμι], *say; name ; tell ; tell of*.
dictamnum, i, n. and **us**, i, f. [δίκταμνον: Dicte], *dittany*, plant growing on Mt. Dicte and Mt. Ida, 412.
dictum, i, n. [dico], *word*, *promise*.
dīēs, ēi, c. in sing. m. in pl. [rt. di, cf. Diespiter, divus, deus], *day*.
dignor, āri, ātus, tr. dep. v. [dignus], *deem worthy ; deign*, *condescend*.
dignus, a, um, adj. [cf. decus], *worthy*, *meet*.
dī-lĭgo, ĕre, xi, ctum, tr. v. [lit. *choose apart*, hence] *love*, *esteem ;* part. **dilectus**, *beloved*.

dī-lŭvium, ĭi, n. [diluo], *deluge, flood.*

dī-mētior, īri, mensus, tr. dep. v. *measure out.*

dī-mitto, ĕre, mīsi, missum, tr. v. *send away, dismiss.*

Dīōres, is, m. Trojan warrior, son of Priam.

Dīra, ae, f. [dirus], *the Dread One, the Fury,* usu. pl. 845 n., etc.

dir-ĭmo, ĕre, ēmi, emptum, tr. v. [dis, emo, lit. *take asunder*], *part, separate, put an end to, decide* fray, 79.

dī-rĭpio, ĕre, ui, reptum, tr. v. [rapio], *tear in pieces; hastily break down* altar, 283.

dīrus, a, um, adj. [cf. δεινός], *fearful, dread, fell.* **Dirae**, see above.

Dīs, Dītis, m. [cf. divus], god of the infernal regions identified with Greek *Pluto.*

dīs, dat. and abl. pl. of deus.

dis-cēdo, ĕre, cessi, cessum, intr. v. *go away from* or *apart, withdraw, retire.*

dis-cerno, ĕre, crēvi, crētum, tr. v. *separate; decide, settle.*

di-scindo, ĕre, scĭdi, scissum, tr. v. *rend apart.*

dis-clūdo, ĕre, si, sum, tr. v. [claudo], *loosen* or *unlock* grip, 782.

disco, ĕre, dĭdĭci, tr. v. [cf. διδάσκω, doceo], *learn.*

discordia, ae, f. [discors], *dissension, quarrel.*

discrīmen, ĭnis, n. [discerno, cf. crimen], *division; distinction.*

dis-curro, ĕre, cŭcurri and curri, cursum, intr. v. *run different ways, hither and thither.*

dis-cŭtio, ĕre, cussi, cussum, tr. v. [quatio], *dash to pieces; scatter, disperse.*

dīs-ĭcio, ĕre, iēci, iectum, tr. v. [iacio], lit. *throw asunder; scatter, disperse; cleave asunder,* 308.

dis-sĭlio, īre, ŭi, intr. v. [salio], *leap asunder, snap asunder,* 741.

dissulto, āre, intr. freq. v. [dissilio], *leap asunder; leap forth,* 923.

dĭū, adv. [cf. dies], *for a long time.*

dīva, ae, f. [divus], *goddess.*

dī-verto, ĕre, ti, sum, tr. v. *turn in different directions;* usu. in part., **dīversus**, a, um, *opposite, contrary, opposing, different; separate, distant, far away; in different directions;* diversa per agmina, *through the host on every side,* 557.

dīves, ĭtis, adj. *rich, wealthy.*

dīvĭdo, ĕre, vīsi, vīsum, tr. v. [dis], *part asunder, separate, cut off.*

dīvus, i, m. [δῖος, cf. deus], *god, deity.*

do, dăre, dĕdi, dătum, tr. v. [δίδωμι], *give, offer, grant.*

Many phrases (see 383 n.); dicta d., *utter words*, 441; sese d., *flings himself*, 227; fugam d., *take to flight*, 367; gemitum d., *utter a groan*, 713; ruinas d., *spread ruin, work havoc*, 453; terga d., *turn their backs, fly*, 463; cuneum d., *form a wedge*, 575; saltum d., *leap*, 681; sonitum d., *roar, sound*, 267, 524; funera d., *cause death*, i.e. *spread havoc*, 383; d. colores, *display hues*, 69; te defensum dabit, *will defend thee*, 437 n.; vela d., *set sail*, 264; nidorem d., *give forth a smell*, 301.

dŏceo, ēre, cui, ctum, tr. v. [disco, διδάσκω], *teach; explain, set forth.*

Dŏlōn, ōnis, m. a Trojan warrior, 347 n.

dŏlor, ōris, m. [doleo], *grief; pain.*

dŏlus, i, m. [δόλος], *deceit, guile.*

dŏmĭnus, i, m. [domo, δαμάω], *master, lord;* 236 n.

dŏmĭtor, ōris, m. [domo], *tamer; breaker* of horses.

dŏmus, ūs, f. (2nd and 4th decl.) [δόμος], *house, home, abode, dwelling.*

dōnĕc, conj. *until.*

dōnum, i, n. [do], *gift.*

Drances, is, m. a Latin warrior.

dūco, ĕre, xi, ctum, tr. v. *lead;* of sword, *draw.*

ductor, ōris, m. [duco], *leader, chief.*

dūdum, adv. [diu, dum], *some time ago, long since.*

dulcis, e, adj. [cf. γλυκύς], *sweet* to the taste; *pleasant.*

dum, conj. [cf. diu], *whilst* usu. with pres. indic.; *until* with indic. or subj.; *provided that* with subj.

dŭŏ, ae, o, card. num. adj. [δύο], *two.*

dŭplex, ĭcis, adj. [duo, plico], *twofold, double;* genus, *twin children*, 198.

dŭplĭco, āre, āvi, ātum, tr. v. [duplex], *double;* of knee, *bend*, 927.

dūrus, a, um, adj. *hard; harsh; enduring.*

dux, dŭcis, c. [duco], *leader, chieftain.*

ē, prep., with abl. *from*, see **ex**.

ĕbŭr, ŏris, n. [cf. ἐλέφας], *ivory.*

Ĕbȳsus, i, m. a Trojan warrior.

eccĕ, ĭnterj. *lo! see!*

Ĕchīōnĭus, a, um, adj. *of Echion*, i.e. *ancient Theban*, 515 n.

ĕdo, ĕdĕre or esse, ēdi, ēsum, tr. v. [ἐσθίω, fut. ἔδομαι], *eat, consume.*

Ēdōnus, a, um, adj. *Edonian, Thracian*, the Edoni being a Thracian people.

ē-dūco, ĕre, xi, ctum, tr. v. *lead out; rear on high*, 674.

ef-fĕro, ferre, extŭli, ēlātum, tr. v. [ex, fero], *carry out;* sese extulit, *strode forth from*, 441.

ef-flāgĭto, āre, āvi, ātum, tr. v. *ask for earnestly, demand.*

ef-flo, āre, āvi, ātum, tr. v. *breathe forth.*

[ef-for], fāri, fātus, tr. dep. v. defect. [ex, fari], *speak out, utter.*

ef-fundo, ĕre, fūdi, fūsum, tr. v. *pour forth; shower, hurl* missiles; *throw off, fling* or *stretch* on ground; habenas, *fling the reins fully to*, 499; pass. *rush forth;* studio effusae, *in eager streams*, 131.

ĕgŏ, mei, pl. nos., pers. pron. [ἐγώ], *I.*

ēgrĕgius, a, um, adj. [e, grex, *chosen out of the herd*], *distinguished.*

ēlātus, part. of **effero**.

ē-lūdo, ĕre, si, sum, tr. v. *baffle.*

ē-mĭco, āre, ui, ātum, intr. v. *leap forth, flash forth.*

ē-mĭnus, adv. [manus], *at* or *from a distance.*

ēn, interj. *lo! behold!*

ĕnim, conj. *for.*

ensis, is, m. *sword.*

ĕo, īre, īvi or ĭi, ĭtum, intr. v. [cf. εἶμι], *go, come, walk, run;* of smoke, *rise;* impers. itur, *they advance*, 528.

Ĕpŭlo, ōntis, m. a Rutulian warrior.

ĕques, ĭtis, m. [equus], *horseman;* pl. *cavalry.*

ĕquĭdem, adv. *verily, truly, indeed.*

ĕquus, i, m. [cf. ἵππος], *horse, steed.*

ergŏ, adv. *therefore.*

ē-rĭpio, ĕre, rĭpui, reptum, tr. v. [rapio], *snatch away, rescue from;* se, *rescue oneself*, i.e. *escape*, 917; *tear out; ravish.*

ē-ruo, ĕre, rui, rŭtum, tr. v. *root out, destroy, overthrow.*

Ĕryx, ўcis, m. mountain in N.W. of Sicily, now *S. Giuliano*, famous for temple of Venus; 701.

esca, ae, f. [edo, *eat*], *food.*

ĕt, conj. [cf. ἔτι], *and;* et ... et, or -que ... et, *both ... and;* adding emphasis, as adv., *also, too, even.*

ĕtĭam, conj. [et iam] *and also, also.*

Ētrūria, ae, f. a country of Central Italy.

Euander, or **Euandrus**, i, m. *Evander*, an Arcadian, son of Carmenta, who migrated to Italy and founded Pallanteum, on the Tiber.

Eumēdes, is, m. a Trojan warrior.

Eurus, i, m. [εὖρος], *the East* (or S.E.) *wind.*

ē-vādo, ĕre, si, sum, tr. and intr. v. *go forth; escape from; pass beyond*, i.e. *complete, cover*, 907.

ē-verbĕro, āre, āvi, ātum, tr. v. *strike* or *flap violently*.

ēversor, ōris, m. [everto], *an overthrower*, *destroyer*.

ex or **ē**, prep. with abl. [ἐκ, ἐξ], *out of*, *from*; *in consequence of*.

exāmen, ĭnis, n. [ex, ago, for exagmen], *tongue* of a balance, 725 n.

ēx-cēdo, ĕre, cessi, cessum, tr. and intr. v. *go forth*, *withdraw*; *depart from*.

ex-cello, ĕre, celsum, intr. v. *be distinguished*, *excel*; part. **excellens**, ntis, as adj. *pre-eminent*, *noble*.

ex-cĭdo, ĕre, cĭdi, intr. v. [cado], *fall out* or *from*.

ex-cīdo, ĕre, cīdi, cīsum, tr. v. [caedo], *cut out* or *off*, *destroy*, *raze*.

ex-cieo, ēre, cĭtum, and **excio**, cīre, cīvi or cĭi, cītum, *summon forth*; *startle*; part. **excĭtus**, *startled*.

ex-cĭpio, ĕre, cēpi, ceptum, tr. v. [capio], *catch*; *receive*; hunting term, *be ready to receive*, *smite*, 507 n.

excĭto, āre, āvi, ātum, tr. freq. v. [excieo], *rouse* or *summon forth*.

ex-clāmo, āre, āvi, ātum, tr. and intr. v. *cry out*, *exclaim*.

ex-cŭtio, ĕre, cussi, cussum, tr. v. [quatio], *shake out*, *dislodge*; *dash* or *knock down out of car*; *strike off*; of mane, *shake out*, i.e. *raise*, 6; of compact, *get rid of*, 158 n.

exemplum, i, n. [eximo], *model*, *example*.

exercĭtus, ūs, m. [exerceo], *army*.

ex-hortor, āri, ātus, tr. dep. v. *encourage*, *cheer*, *exhort*.

exīn, adv. *after that*, *forthwith*.

exĭtĭum, ii, n. [exeo, lit. *going forth*], *destruction*, *ruin*, *death*.

ex-ŏrior, īri, ortus, intr. dep. v. *rise out of*, *arise*.

ex-ōsus, a, um, only in part. [exodi not found], *hating*, *loathing*.

expĕdio, īre, īvi or ĭi, ītum, tr. v. [pes, lit. *free the feet from* a snare], *set free*; *make ready*, *prepare*; *set forth*, *unfold* a tale.

ex-pendo, ĕre, di, sum, tr. v. *weigh out*; *weigh mentally*, *ponder*, 21.

ex-plĕo, ēre, ēvi, ētum, tr. v. *fill up*, *complete*.

exscĭdium, ii, n. [exscindo], *destruction*.

ex-scindo, ĕre, ĭdi, issum, tr. v. *destroy utterly*; *raze to the ground*.

ex-specto, āre, āvi, ātum, tr. v. *look for*, *await*; absol. *wait*.

ex-stinguo, ĕre, nxi, nctum, tr. v. *quench*, *put out*; *destroy*, *slay*.

ex-sulto, āre, āvi, ātum, intr. freq. v. [exsilio], lit. *leap* or *dance vigorously*; *bound along*, 688; hence *rejoice*, *exult*.

ex-sŭpĕro, āre, āvi, ātum, tr. and intr. v. *mount up*, *rise higher*; *excel*.

extemplo, adv. [templum, dim. of tempus], *immediately*.

ex-tendo, ĕre, di, tum or sum, tr. v. *spread out*, *prolong*.

ex-terrĕo, ēre, ŭi, ĭtum, tr. v. *frighten greatly*; part. **exterritus**, *alarmed*, *scared*.

ex-torqueo, ēre, si, tum, tr. v. *twist* or *wrest from* or *away*.

extrēmus, a, um, sup. adj. [fr. exter or exterus, comp. exterior, sup. extremus or extĭmus], *outermost*, *utmost*, *extreme*, *the furthest part of*.

exŭviae, ārum, f. pl. [exuo], any *covering* or *apparel* taken from the body; *spoils* stripped from foe.

făces, see **fax**.

făcĭes, ēi, f. no pl. *form*, *shape*, *appearance*; esp. *face*.

făcio, ĕre, fēci, factum, tr. v. (archaic fut. faxo, 316 n.; pass. **fīo**, fĭĕri, factus), *make*, *do*, *form*; facito sis memor, *see that thou be mindful*, 438.

factum, i, n. [facio], *a deed*.

fallo, ĕre, fĕfelli, falsum, tr. v. [cf. σφάλλω], *deceive*; fallis dea, *try to hide thy divinity*, 634 n.; *pass unregarded by*; nec fallit me, *I am well aware of*, 877.

fāma, ae, f. [fari], *the common talk*, *rumour*; *story*, *report*, *news*; *reputation*, *fame*.

fas, n. indecl. (only in nom. and acc.), [id.], *divine law* (dist. from ius, *human law*); *what is allowed by divine law*; fas est, *it is lawful*.

fātālis, e, adj. [fatum], *destined*; *fate guided*, 232; *deadly*, *fatal*.

făteor, ēri, fassus, tr. dep. v. [cf. fari], *confess*; *consent*, 568.

fātum, i, n. [id.], *prophetic utterance*; *destiny*, *fate*, see 795 n.; *death*.

fatur, **fatu**, **fari**, see **for**.

fauces, ium, f. pl. (abl. s. **fauce**, poet.) upper part of *throat*.

Faunus, i, m. myth. son of Picus, grandson of Saturn; Italian god of agriculture and shepherds; later identified with Greek *Pan*, see 766 n.

fax, făcis, f. [cf. favilla], *torch*, *firebrand*.

faxo, archaic fut. of facio.

fel, fellis, n. [cf. χόλος], *gall*; *poison*, *venom*.

fēlix, īcis, adj. [cf. fecundus, femina], *fruitful*; *auspicious*; *fortunate*.

fēmĭnĕus, a, um, adj. [femina], *womanly*, *feminine*.

fĕmur, ŏris or ĭnis, n. upper part of *thigh*.

fĕrio, īre, (perf. and sup. fr. percutio, viz. percussi, percussum), tr. v. *strike*, *smite*.

fĕro, ferre, tŭli, lātum, tr. v. [φέρω; tuli, cf. tollo], *bear*, *carry*, *bring*; *bear away*, *carry off*; *sweep along*; of

reward, *gain; endure, brook; bear* a child; of missile, *hurl*, 465; of blow, *intend to deal*, 299; se fertque refertque, *flits to and fro*, 866; se tulit, *sped*, 860; pass. (middle use), *rush* or *speed to* or *into*, *sweep onward* or *downward*, 575, 687, etc.

fĕrox, ōcis, adj. [ferus], *high spirited, bold, fierce.*

ferrĕus, a, um, adj. [ferrum], *of iron; hard as iron.*

ferrum, i, n. *iron;* anything made of iron, *sword, knife; curling iron*, 100 n.

fĕrus, a, um, adj. [cf. ferox, θήρ], *wild.*

fervĭdus, a, um, adj. [ferveo], *glowing, surging; impetuous, eager; glowing with wrath, savage.*

fessus, a, um, adj. [cf. fatigo, fatisco], *weary, exhausted.*

fētus, ūs, m. [cf. fecundus], *young, offspring.*

fībŭla, ae, f. [figo], *clasp, buckle.*

fīdo, ĕre, fīsus sum, intr. semi-dep. v. [cf. πείθω], *trust.*

fīdus, a, um, adj. [fido], *trustworthy, faithful;* comp. -ior, sup. -issimus; tui fidissimus, *most trustful in thee*, 659 n.

fīgo, ĕre, xi, xum, tr. v. *fix, fasten; fix up; fix in, transfix, pierce.*

fĭgūra, ae, f. [fingo], *form, figure.*

fīlia, ae, f. [filius], *daughter.*

fīnio, īre, īvi or ii, ītum, tr. v. [finis], *put an end to, end.*

fīnis, is, m. (sts. f. in sing.), [cf. findo], *limit, end.*

fīo, see **facio**.

firmo, āre, āvi, ātum, tr. v. [firmus], *make firm, support; sanction; confirm.*

firmus, a, um, adj. *firm, stable;* of league, *binding*, 317.

fixus, part. of **figo**.

flăgro, āre, āvi, ātum, intr. v. [cf. flamma, φλέγω], *be on fire, blaze;* part. **flăgrans**, *burning, blazing, flaming.*

flamma, ae, f. [for flagmen, fr. flagro], *blaze, flame.*

flecto, ĕre, xi, xum, tr. v. *bend, turn, sway, guide, influence;* intr. *wend one's way.*

fleo, ēre, ēvi, ētum, tr. and intr. v. *weep, weep for.*

flōrus, a, um, adj. [flos], *bright as a flower, glossy*, archaic word, 605 n.

flos, flōris, m. *flower.*

fluctuo, āre, āvi, ātum, intr. v. [fluctus], *rise in waves, be tossed;* of wrath, *surge up, boil.*

fluctus, ūs, m. [fluo], *wave, billow.*

fluentum, i, n. [id.], *a stream.*

flūmen, ĭnis, n. [id.], *a stream, river.*

fluo, ĕre, xi, xum, intr. v. [cf. flumen, fluctus], *flow, pour forth.*

flŭvius, ii, m. [fluo], *river.*
fŏcus, i. m. *fire-place, hearth; brazier*, 285.
foedo, āre, āvi, ātum, tr. v. [foedus, *foul*], *defile; disfigure.*
foedus, ĕris, n. [cf. fido, fides], *treaty, compact, covenant.*
fŏlium, ii, n. [φύλλον], *leaf, petal.*
fons, ntis, m. [cf. fundo], *spring, fountain; stream; spring water.*
[**for**], fāri, fātus, tr. and intr. v. defect. [cf. φημί, φαίνω, fama, etc.], *speak, say.*
forceps, ĭpis, c. [formus, *hot*, capio], *pincers, tongs, forceps.*
forma, ae, f. *shape, form; beauty.*
formīdo, ĭnis, f. *fear, dread, terror;* personified, 335.
fors, adv. *perchance, perhaps*, 183 n.
fors, forte, f. (only nom. and abl. sing.), [cf. fortuna], *chance, hap.*
forsan, adv. [= fors sit an], *perhaps.*
forte, abl. of fors as adv. *by chance, accidentally.*
fortis, e, adj. *strong; brave;* comp. -ior, sup. -issimus.
fortūna, ae, f. [fors], *chance; the issue*, 694; *good fortune; misfortune;* as goddess, personified, 147; of blow, *the lucky spot*, 920.
fŏveo, ēre, fōvi, fōtum, tr. v. *cherish, foster; bathe* wound, 420.
fragmen, ĭnis, n. [frango], *broken piece, fragment.*
frăgor, ōris, m. [id.], *crash, noise.*
frango, ĕre, frēgi, fractum, tr. v. [rt. frag, cf. ῥήγνυμι], *break in pieces, shiver.*
frāter, tris, m. [φράτηρ], *brother.*
frĕmo, ĕre, ui, ĭtum, tr. and intr. v. [cf. βρέμω], *make a low noise, growl, roar, neigh; resound; rage; chafe.*
frēnum, i, n. [rt. fre, *hold fast*, cf. fretus, firmus], *horse's headgear*, including *bridle, curb, bit.*
frīgus, ŏris, n. [ῥῖγος], *coldness, cold, chill.*
frons, ntis, f. [cf. ὀφρύς], *forehead, brow.*
frons, ndis, f. *leafy branch, leaf.*
frustrā, adv. [cf. fraus], *in vain; causeless*, 832.
frustror, āri, ātus, tr. dep. v. [frustra], *deceive, fail*, 95.
frux, frūgis, usu. pl. **frūges**, um, f. [cf. fruor], *fruits of the earth, crops;* f. salsae, *salt meal*, 173 n.
fŭga, ae, f. [φυγή, fugio], *flight.*
fŭgax, ācis, adj. [fugio], *apt to flee; flying.*
fŭgio, ĕre, fūgi, fŭgĭtum, tr. and intr. v. [cf. φεύγω], *flee, flee from.*
fulgeo, ēre, si, intr. v. [cf. φλέγω, φλόξ, fulgur, etc.], *flash, glitter;* part. **fulgens**, ntis, as adj. *shining, gleaming.*

fulmen, ĭnis, n. [for fulgimen, fr. fulgeo], *thunderbolt.*

fulmĭno, āre, āvi, ātum, intr. v. [fulmen], *hurl lightnings; thunder in war.*

fulvus, a, um, adj. [cf. fulgeo], *deep reddish yellow, tawny.*

fūmo, āre, intr. v. [fumus], *smoke, steam, reek.*

fūmus, i, m. *smoke steam.*

fundĭtŭs, adv. [fundus], *from the very bottom, utterly.*

fundo, ĕre, fūdi, fūsum, tr. v. *pour; shed; fling* arms around, 433; of foliage, *shoot forth*, 207.

fūnus, ĕris, n. *dead body; death.*

fŭria, ae, f. usu. pl. **fŭriae**, arum [furo], *violent rage, frenzy, madness, wrath.*

fŭro, ĕre, intr. v. *rage, rave;* cogn. acc., f. furorem, *indulge this madness*, 680; part. **fŭrens**, as adj. *mad, raging.*

fŭror, ōris, m. [furo], *raving, madness, frenzy, wrath.*

fūtĭlis, e, adj. [fundo, *pour*], *useless, brittle*, 740 **n.**

fŭtūrus, fut. part. of **sum.**

gălĕa, ae, f. *helmet*, prop. of skin or leather, opp. to metal cassis.

gaudeo, ēre, gāvīsus sum, intr. semi-dep. v. [cf. γαίω, γαῦρος], *rejoice, exult.*

gĕlĭdus, a, um, adj. [gelu], *icy cold, chilly, cool.*

gĕmĭnus, a, um, adj. *twin-born, twin; two.*

gĕmĭtus, ūs, m. [gemo], *sigh, groan; a hoarse sound, bellowing.*

gĕmo, ĕre, ui, ĭtum, intr. v. [cf. γέμω, *be full*], *groan, sigh.*

gĕna, ae, f. [γένυς], *cheek*, usu. in pl.

gĕner, ĕri, m. [rt. gen in gigno], *son-in-law.*

gĕnĕtrix, īcis, f. [id.], *a mother.*

gĕnĭtor, ōris, m. [id.], *a father;* **Genitor**, *Jupiter, the great Sire.*

gĕnĭtus, part. of **gigno.**

gens, ntis, f. [rt. gen in gigno], *race, clan; a people, nation.*

gĕnu, ūs, n. [n. pl. scanned gĕnuă as dissyll. 905 n.], *the knee.*

gĕnus, ĕris, n. [rt. gen in gigno], *birth, descent, lineage; race, stock; offspring, child, son* or *descendant.*

germāna, ae, f. [germanus], *sister.*

germānus, i, m. [cf. germen], *brother.*

gĕro, ĕre, gessi, gestum, tr. v. *bear* or *carry about* with one, *wear; wield* a weapon; of care, *suffer* or *take*, 48.

gesto, āre, āvi, ātum, tr. freq. v. [gero], *bear, carry, wield.*

gigno, ĕre, gĕnui, gĕnĭtum, tr. v. [rt. gen, cf. γίγνομαι], *beget, bring forth;* part. **gĕnĭtus**, *born.*

glăcies, ēi, f. *ice.*

glădius, ii, m. *sword.*
glaucus, a, um, adj. [γλαυκός], *bluish grey*, 885 n.
Glaucus, i, m. a Trojan warrior.
glisco, ĕre, intr. v. *swell, blaze up.*
glōria, ae, f. [cf. κλέος, inclutus], *fame, glory.*
Grāii, (dissyll.), ōrum or ûm, m. pl. *the Greeks.*
grāmen, ĭnis, n. *grass, sward; any plant, herb.*
grāmĭnĕus, a, um, adj. [gramen], *grassy.*
grâtus, a, um, adj. [cf. χαίρω, χάρις], *beloved, dear;* comp. -ior, sup. -issimus.
grăvis, e, adj. [cf. βαρύς], *heavy, ponderous;* of person, *huge*, 458; *grievous.*
grăvĭter, adv. [gravis], *heavily.*
gressus, ūs, m. [gradior], *a step.*
gurges, ĭtis, m. [rt. gar, *swallow*, cf. gula, *gullet*], *whirlpool, gulf; any deep water, the flood.*
Gȳas, ae, m. a Trojan warrior.
Gȳlippus, i, m. an Arcadian warrior.

hăbēna, ae, f. [habeo, lit. *that by which a thing is held*], *throng, rein.*
hăbeo, ēre, ui, ĭtum, tr. v. *have, hold; keep, retain; possess;* h. victos, *hold sway over the vanquished*, 17; *handle* or *wear* weapon, 88 n.; *consider, regard;* habetur, *is styled*, 134.
hăbĭlis, e, adj. [habeo], *easily handled; convenient for*, i.e. *well poised on*, 432.
hāc, adv. [abl. sing. f. of hic], *in* or *by this way, here;* hac stat, *is on our side*, 565.
haereo, ēre, si, sum, intr. v. *hold fast* or *stick to; linger.*
hărēna, ae, f. [Eng. arena], *sand.*
hărundo, ĭnis, f. *reed; shaft* of missile.
hasta, ae, f. [cf. pre-hen-do, *grasp*], *spear, lance.*
hastīle, is, n. [hasta], *shaft* of spear, *spear, javelin.*
haud, adv. emphatic neg. *not at all, not.*
haud-quāquam, adv. [quisquam], *by no means whatever, not at all.*
haurio, īre, hausi, haustum (fut. part. hausurus, in Verg.), tr. v. *draw up* water, etc., *drink in;* h. animo, *take heed to*, 26; *devour with the eyes*, 946.
Hĕbrus, i, m. the chief river of Thrace, now the *Maritza.*
Hector, ŏris, m. the bravest of the Trojan heroes, eldest son of Priam and Hecuba; slain by Achilles.
hei, interj. expressing grief, *ah! woe!* with mihi, *ah me!*
herba, ae, f. [cf. φορβή], *grass, plant, herb.*
hērōs, ōis, (acc. sing. -ōă, acc. pl. -ōăs), m. [ἥρως], *a demigod, hero.*

Hespĕrĭa, ae, f. [Hesperus, the evening star], the *Western land*, i.e. *Italy* (sometimes *Spain*).

heu, interj. *alas!*

hĭc, haec, hōc, gen. hūius, dem. pron. *this;* opp. to ille, *the latter;* hoc habet, of a blow, 296 n.

hīc, adv. *in this place, here;* of time, *then; at this juncture*, i.e. *then*, 411.

hinc, adv. [hic], *from here, hence, from* or *on this side;* hinc atque hinc, *on this side and on that.*

hio, āre, āvi, ātum, intr. v. [χαίνω, χάσκω], *gape;* hians, *with gaping jaws*, 754.

hĭrundo, ĭnis, f. [cf. χελιδών], *a swallow.*

hŏdiē, adv. [= hoc die], *to-day.*

hŏmo, ĭnis, c. [rt. in humus, χαμαί, Adam, prop. *of the ground*], *a human being, man.*

hŏnestus, a, um, adj. [honos], *honoured, distinguished; virtuous; comely, beauteous.*

hŏnŏr or **hŏnōs**, ōris, m. *honour;* pl. *service*, 778; *regard*, 57.

horreo, ēre, ui, intr. and tr. v. *bristle up; tremble, tremble at;* **horrendum**, as adv. *dreadfully*, 700 n.

horresco, ĕre, horrui, intr. and tr. v. [horreo], *tremble, shudder at.*

horrĭfĭcus, a, um, adj. [horror, facio], *causing terror, dreadful.*

horror, ōris, m. [horreo], *a trembling; panic, dread.*

hostis, is, c. [cf. hospes; orig. *a stranger*, hence], *enemy, foe.*

hūc, adv. [hic], *to this place, hither.*

hūmānus, a, um, adj. [homo], *human, mortal.*

hŭmĭlis, e, adj. [humus], *low lying, lowly, humble.*

Hyllus, i, m. Trojan warrior.

hȳmĕnaeus, i, m. [Hymen, god of marriage], *bridal song.*

Īăpis, ĭdis, m. a Trojan surgeon.

Īăsĭdes, ae, m. patron. *son of Iasus*, i.e. Iapis, 392.

[**īco**], **ĭcĕre**, īci, ictum, tr. defect. v. *strike, smite;* of treaty, *make, ratify*, by slaughtering victims, 314 n.

ictus, ūs, m. [ico], *blow, stroke.*

Īda, ae, f. (1) mountain in Crete, 412; (2) mountain near Troy, 546.

īdem, ĕădem, ĭdem, gen. ēiusdem, pron. [rt. i, whence is, and suffix dem], *the same, the very.*

Idmon, ŏnis, m. a Rutulian warrior.

ignāvus, a, um, adj. [in, *not*, gnavus], *inactive, lazy; cowardly.*

ignĭ-pŏtens, ntis, adj. [ignis, potens], *Lord of Fire*, epithet of *Vulcan*, 90.

ignis, is, m. *fire, flame.*

ignōro, āre, āvi, ātum, tr. v. [ignarus], *not known*; part. **ignōrans**, *in ignorance.*

ignōtus, a, um, adj. [in, *not*, gnotus = notus], *unknown, strange.*

īlex, īcis, f. *holm-* or *evergreen-oak* (quercus ilex, Linn).

Īlĭăcus, a, um, adj. [Ilium, poet. name for Troy], *Ilian, Trojan.*

ille, a, ud, gen. illius (old form **olle** or **ollus**; Verg. uses **olli** for dat. sing. and nom. pl.), dem. pron. *that, yonder*; deictic, *look you*, 5 n.; as subst. *he, she, it*; opp. to hic, *the former.*

illūc, adv. [ille], *to that place, thither.*

ĭmāgo, ĭnis, f. [cf. imitor], *likeness, appearance*; *mental image, thought, idea*, 560, 665.

imber, bris, m. [cf. ὄμβρος, umbra], *rain-storm*; *hail* of missiles, 284; *rain-swollen stream, flood*, 685.

Imbrăsĭdes, ae, m. patron. *son of Imbrasus*, 343.

Imbrăsus, i, m. a Lycian warrior.

impĕrium, ii, n. [impero], *supreme power*; *sway*; *empire.*

impĕtus, ūs, m. [in, peto], *attack, assault, impulse, rush*; *force* of throw, 772.

īmus, a, um, adj. [superl. of inferus; comp. inferior, sup. infĭmus or īmus], *lowest, deepest, the bottom of*; imo volnere, *deep in the wound*, 422; ima per ossa, *through their inmost bones*, 447.

ĭn, prep. [ἐν, εἰς, etc.], (1) with abl. rest *in, on*; (2) with acc. motion *into* or *to, on to, against, to meet, with a view to, for, as*; in vicem, *in turn*, 502; in morem, *after the fashion of*, 401; in abruptum, *sheer downward*, 687; in unum, *together*, 714.

ĭnānis, e, adj. *empty*; neut. **inane**, as subst. *space*, 906 n.; *the space between*, 354 n.

in-cendo, ĕre, di, sum, tr. v. [cf. accendo], *set on fire, kindle.*

inceptum, i, n. [incipio], *a beginning, attempt.*

in-certus, a, um, adj. *uncertain*; *wavering* in purpose.

incesso, ĕre, cessīvi, tr. freq. v. [incedo], *assault, beset.*

incessus, ūs, m. [id.], *mode of walking, step, gait.*

in-cĭdo, ĕre, cĭdi, cāsum, intr. v. [cado], *fall upon, fall.*

in-cĭpio, ĕre, cēpi, ceptum, tr. and intr. v. [capio], *begin.*

in-cĭtus, a, um, adj. [citus, fr. cieo], *rapid, swift.*

in-clīno, āre, āvi, ātum, tr. v. *make to bend down*; part. **inclīnātus**, *bent*; *sinking, falling*, 59.

in-clūdo, ĕre, si, sum, tr. v. [claudo], *shut in, enclose; incase in, hem in.*

inclŭtus, a, um, adj. [clutus, part. of clueo, cf. κλυτός], *famous, renowned.*

in-cognĭtus, a, um, adj. *unknown, undetected.*

in-cŏlŭmis, e, adj. *uninjured.*

in-crĕpo, āre, ui, ĭtum, tr. and intr. v. *make a noise; clash* on a shield, 332; *snap* with jaws, 755; *taunt, reproach*, 758.

in-cumbo, ĕre, cŭbui, cŭbĭtum, intr. v. *lean upon; stoop over; swoop upon*, 367.

in-curro, ĕre, curri, rarely cŭcurri, cursum, intr. v. *run towards, rush into.*

in-cūso, āre, āvi, ātum, tr. v. [causa], *blame.*

indĕ, adv. [is, cf. unde], *from there, thence; thenceforward; then.*

in-dĕcor and **in-dĕcŏris**, e, gen. ŏris, adj. [in, decus], *disgraceful, shameful, unbecoming.*

indīgĕna, ae, adj. [indu = in; rt. gen in gigno], *native, indigenous.*

indĭges, ĕtis, m. [id.], *native born;* of gods or heroes, *a national hero*, 794 n.

in-dignor, āri, ātus, tr. dep. v. *deem unworthy of;* absol. *chafe indignantly*, 952; with inf. *think scorn that*, 86.

in-dignus, a, um, adj. *unworthy, unmeet; undeserved*, 411.

in-duo, ĕre, ui, ūtum, tr. v. [cf. exuo], *put on* garment, etc.; indutus, *clad in.*

Indus, a, um, adj. *Indian.*

ĭn-ermis, e, and **ĭnermus**, a, um, adj. [arma], *unarmed.*

in-fandus, a, um, adj. *unspeakable, fearful.*

in-fectus, a, um, adj. [factus fr. facio], *not made;* of treaty, *broken, undone.*

in-fēlix, īcis, adj. *unhappy, hapless, ill-starred.*

in-fensus, a, um, adj. [obsol. fendo, cf. defendo], *hostile, arrayed against.*

infĕrior, us, adj. [comp. of inferus], *lower; inferior, unequal*, 630.

infernus, a, um, adj. [cf. inferus], *of the lower world, infernal.*

in-fĭcio, ĕre, fēci, fectum, tr. v. [facio, lit. *put in*], *stain, dye; impregnate*, 418.

in-fīgo, ēre, xi, xum, tr. v. *fix in, drive in.*

infĭt (3rd sing. of obsol. infio), defect. v. *he begins* or *begins to speak.*

infixus, part. of **infigo**.

in-flecto, ĕre, xi, xum, tr. v. *bend in, curve.*

informis, e, adj. [forma], *shapeless, hideous.*

infractus, part. of **infringo**.

in-frēno, āre, āvi, ātum, tr. v. *furnish with a bridle, harness.*

in-fringo, ĕre, frēgi, fractum, tr. v. [frango], *break in pieces, shatter;* part.

infractus, *shattered*, *broken off*, *broken in spirit*.

in-gens, ntis, adj. [in, gens, *not of its kind*], *monstrous*, *huge*, *mighty*, *vast*.

in-gĕro, ĕre, gessi, gestum, tr. v. *carry into*, *fling* or *hurl into* or *at*.

inglōrius, a, um, adj. [gloria], *without glory*, *undistinguished*.

in-grātus, a, um, adj. *unpleasant*, *thankless*.

in-gruo, ĕre, ui, intr. v. *rush into*, *assail*.

ĭn-hĭbeo, ēre, ui, ĭtum, tr. v. [habeo], *hold in*, *restrain*.

ĭn-īmīcus, a, um, adj. [amicus], *unfriendly*, *hostile;* of spoils, *won from a foe*, 944; *deadly*, *hurtful*.

ĭn-īquus, a, um, adj. [aequus], *unjust;* of lot, *hard*.

in-laetābĭlis, e, adj. [laetor], *joyless*, *gloomy*.

inmānis, e, adj. [in, *not;* rt. ma, *measure*, cf. metior], *enormous*, *huge;* inmane fremens, *raging horribly*, 535 n.

in-mĕdĭcābĭlis, e, adj. *incurable*.

in-mitto, ĕre, mīsi, missum, tr. v. *let go* or *send into*, *let loose upon;* equos, *give the reins to* horses, 333.

in-mōbĭlis, e, adj. *immoveable*, *unmoved*.

in-mŏlo, āre, āvi, ātum, tr. v. [mola lit. *sprinkle the sacrificial meal* (mola salsa) *upon victim's head*], *sacrifice*, *immolate*.

in-mortālis, e, adj. *deathless*, *immortal*.

in-mundus, a, um, adj. *unclean*, *filthy*.

inmūnis, e, adj. [munus lit. *without office* or *duty*], *free* or *exempt from*, with gen. (prop. and orig. of exemption from public service).

in-nuptus, a, um, adj. *unwedded*.

in-par, ăris, adj. *unequal*, *ill-matched*.

in-păvĭdus, a, um, adj., *fearless*.

in-pĕdio, īre, īvi or ii, ītum, tr. v. [cf. expedio, pes], *entangle; hinder*.

in-pello, ĕre, pŭli, pulsum, tr. v. *drive* or *push on* or *forward;* of missile, *speed*, *shoot;* of sound, *strike* the ear.

inpensē, adv. [inpensus, lit. *at great cost*], *exceedingly*, *greatly;* comp. inpensius, *more earnestly*, 20.

inpĕrĭto, āre, āvi, ātum, intr. freq. v. [impero], *command*, *be lord over*, with dat.

in-pius, a, um, adj. *undutiful*, *irreverent*, *unholy*.

in-plācābĭlis, e, adj. *unappeasable*, *un-pardoning*, *implacable*.

in-pleo, ēre, ēvi, ētum, tr. v. *fill up*, *fill*.

in-plĭco, āre, āvi or ui, ātum or ĭtum, tr. v. *involve*, *entangle*, *entwine*.

in-plōro, āre, āvi, ātum, tr. v. *beseech*, *implore*.

in-pōno, ĕre, pŏsui, pŏsĭtum, tr. v. *place in* or *upon.*

inportūnus, a, um, adj. [cf. opportunus], *unsuitable, unseasonable, intolerable*, 864 n.

in-prĭmo, ĕre, pressi, pressum, tr. v. [premo], *press into* or *upon.*

in-prŏbus, a, um, adj. *morally bad, wicked; greedy, relentless, shameless.*

inprōvīso, adv. [inprovisus], *unexpectedly.*

inpūnĕ, adv. [inpunis], *without punishment, unharmed.*

inpūnis, e, adj. [poena], *unpunished, safe.*

inquam, is, it, perf. inquii, fut. inquies, defect. v. *say;* usu. parenthet. *says he.*

insānĭa, ae, f. [insanus], *madness, frenzy.*

in-scius, a, um, adj. *not knowing*; with gen. *guiltless of*, 648.

in-sĕquor, sĕqui, sĕcūtus, tr. and intr. dep. v. *follow after.*

insĭdiae, ārum, fr. pl. [insideo], *ambush, snare; treacherous attack, treachery*, 494; personified *Treachery*, 336.

insīgne, is, n. [insignis], *distinctive badge.*

insignis, e. adj. [signum], *distinguished, illustrious.*

in-sisto, ĕre, stĭti, intr. v. *enter on* a road; *begin*, 47.

in-sŏno, āre, ui, intr. v. *make a noise in* or *on; fall with a roar upon*, 366.

instăr, n. indecl. [rt. sta, cf. σταυρός], *likeness, resemblance;* with gen. *like*, 923 n.

in-sterno, ĕre, strāvi, strātum, tr. v. *spread* or *strew upon* or *over; build* or *lay above*, 675.

in-sto, āre, stĭti, stātum, intr. v. *stand in* or *upon; press hard upon, press on; threaten;* instantem, *his onset*, 371.

in-struo, ĕre, xi, ctum, tr. v. *construct;* of army, *array, marshal.*

insulto, āre, āvi, ātum, intr. freq. v. [insilio], *leap upon, trample on.*

in-sŭper, adv. *above, moreover, besides.*

in-surgo, ĕre, surrexi, surrectum, intr. v. *rise upon* or *on to*, 902 n.

intempestus, a, um, adj. [in, *not*, tempus], with nox, *unseasonable*, 846 n.

inter, prep. with acc. [cf. in, intra], *between, among, amid;* inter se, *mutually*, 212; inter se coiisse, *meet together*, 709.

inter-dum, adv. *sometimes.*

intĕr-ĕā, adv. [is], *meanwhile; and so*, 842.

in-tŏno, āre, ui or āvi, tr. and intr. v. *thunder on*, i.e. *strike with thundering noise*, 700.

in-tonsus, a, um, adj. *unshorn, unshaven.*

in-torqueo, ēre, torsi, tortum, tr. v. *twist round; brandish; hurl at.*

intus, adv. [in, cf. ἐντός], *on the inside, within.*

ĭn-undo, āre, āvi, ātum, tr. and intr. v. *deluge, flood; pour forward*, 280.

in-vādo, ĕre, si, sum, tr. and intr. v. *go into, enter upon; attack.*

in-vălĭdus, a, um, adj. *weak, feeble.*

in-vĕho, ĕre, xi, ctum, tr. v. *carry into* or *to;* invectus, *borne onwards*, 77.

in-victus, a, um, adj. *unconquered.*

in-vĭdeo, ēre, vīsi, vīsum, tr. and intr. v. *look askance upon, envy;* part. **invīsus**, a, um, as adj. *hated, hateful.*

invītus, a, um, adj. *unwillingly.*

in-volvo, ĕre, volvi, vŏlūtum, tr. v. *roll to, over, along; hurl amidst*, 292.

ipse, a, um, gen. ipsius, dem. pron. [is, suffix pse = pte, cf. meopte], *self, very; he himself*, etc.; = *their leader*, 464.

īra, ae, f. [cf. ἔρις], *anger, wrath;* personified, pl. **Irae**, *the Spirits of Wrath*, 336.

īrascor, sci, irātus, intr. dep. v. [ira], *am* or *grow angry;* irasci in cornua, *throws his rage into his horns*, 104.

ĭs, ĕă, ĭd, gen. ēius, dem. pron. *he, she, it, that.*

iste, a, ud, gen. istius, dem. pron. [cf. is], *that* (or *this*) *near you* or *of yours;* often marking abhorrence or contempt, see 61 n., 648 n.

ĭtă, adv. [cf. is], *in this manner, thus.*

Ĭtălia, ae, f. *Italy.*

Ītălus, a, um, adj. *Italian;* subst. *an Italian.*

ĭter, ĭtĭnĕris, n. [eo], *a going, journey, way, path.*

ĭtĕrum, adv. [comp. fr. pron. stem i, cf. is], *a second time, again.*

Īūlus, i, m. also called Ascanius, son of Aeneas, the myth. ancestor of the Julian gens.

iăceo, ēre, cui, cĭtum, intr. v. [cf. iacio], *lie, lie down.*

iăcio, ĕre, iēci, iactum, tr. v. *throw, fling.*

iacto, āre, āvi, ātum, tr. freq. v. [iacio], *throw;* se, *boast of*, 323.

iăcŭlum, i, n. [iacio], *dart, javelin.*

iam, adv. *by this time, now, already; after this;* iam iamque, 754 n.

iam-dūdum, adv. *long since, now for long.*

Iānus, i, m. [rt. ja, *go*, cf. ianua, iacio], *Janus*, old Italian deity, represented with one face in front and another at back of head, 198.

Iŏvis, gen. of **Iuppiter.**

iŭbeo, ēre, iussi, iussum, tr. v. *order, bid.*

iŭgŭlo, āre, āvi, ātum, tr. v. [iugulum], *cut the throat of, slaughter.*

iŭgŭlum, i, n. [rt. iug, cf. iungo], *throat.*

iŭgum, i, n. [id.], *yoke.*

iunctūra, ae, f. [iunctus, fr. iungo], *a joint, joining.*

iungo, ĕre, nxi, nctum, tr. v. [rt. iug, cf. ζυγόν, iugum], *join together ; yoke* horses ; of treaties, *make in common*, 822.

Iūno, ōnis, f. *Juno*, daughter of Saturn, sister and wife of Jupiter.

Iuppĭter, Iŏvis, m. [for Djovis-pater, cf. Ζεύς, Διός, rt. div, *shine*, seen in dies, divus], *Jupiter* or *Jove*, son of Saturn, the chief god among the Romans.

iūro, āre, āvi, ātum, tr. and intr. v. [ius], *swear ;* with doub. acc., haec Terram iuro, *I swear this by the Earth*, 197.

ius, iūris, n. [rt. iu, cf. iungo], *right, justice.*

iussum, i, n. [iubeo], *a bidding, behest.*

Iūturna, ae, f. a nymph, sister of Turnus.

iŭvĕnālis, e, adj. [iuvenis], *youthful.*

iŭvenca, ae, f. [id.], *young cow, heifer.*

iŭvĕnis, is, c. *young man* or *woman, youth*, betw. about 20 and 40 years of age ; often *a warrior*, pl. *the chivalry.*

iŭvo, āre, iūvi, iūtum, tr. and intr. v. *assist, aid.*

iuxtā, adv. *near, near* (*him*).

lăbo, āre, āvi, ātum, intr. v. [cf. lābor], *totter, falter, waver.*

lābor, i, lapsus, intr. dep. v. [cf. labo], *slide, slip, fall ; sweep down*, 249.

lăbor, ōris, m. *labour, toil ; the struggle*, 727.

lābrum, i, n. [for lavabrum, fr. lavo], *basin, caldron.*

lăcĕro, āre, āvi, ātum, tr. v. [lacer], *tear, mangle.*

lăcesso, ĕre, īvi or ii, ītum, tr. v. *provoke, harass ; stir the mettle of*, 85 n.

lăcrĭma, ae, f. [δάκρυ], *tear.*

lăcus, ūs, m. *lake.*

Lădes, ae, a Trojan warrior.

laedo, ĕre, si, sum, tr. v. *wound* by striking, *injure ; violate* or *break* treaty.

laetĭtia, ae, f. [laetus], *joy, gladness.*

laetor, āri, ātus, intr. dep. v. [laetus], *rejoice.*

laetus, a, um, adj. *joyful, glad.*

laeva, ae, f. [laevus, adj. sc. manus], *the left hand.*

lancea, ae, f. *a light spear, lance*, with leather thong.

langŭidus, a, um, adj. [langueo], *faint, weary.*

lănio, āre, āvi, ātum, tr. v. [cf. lacer], *tear in pieces, rend ;* mid. use, laniata genas, *tearing her cheeks*, 606 n.

lanx, ncis, f. [cf. λεκάνη], flat *dish*, *charger*; *pan* or *scale* of balance.
lăpis, ĭdis, m. *stone*.
lapsus, part. of **lābor**.
largus, a, um, adj. *abundant*, *plenteous*.
lātē, adv. [latus], *widely*, *far and wide*.
lătĕbra, ae, f. [lateo], usu. pl. **lătĕbrae**, *hiding-place*, *lair*.
lătĕbrōsus, a, um, adj. [latebra], *full of hiding-places* or *holes*.
Lătīnus, a, um, adj. *of Latium*, *Latin*; subst. **Lătīni**, *the Latins*: **Lătīnae**, *Latin women* or *maids*.
Lătīnus, i, m. king of the Laurentians, father of Lavinia.
Lătium, ii, n. a country of Italy, S. of the Tiber.
Lātōna, ae, f. goddess, daughter of the Titan Coeus and of Phoebe, and mother of Apollo and Diana.
lātrātus, ūs, m. [latro, *to bark*], *a barking*, *yelping* of hounds.
lătro, ōnis, m. [λάτρις], *a hired soldier*; *a bandit*, *robber*, *assassin*.
lătus, ĕris, n. [cf. πλατύς], *side*, *flank*; *opposite sides* or *ends* of belt, 274.
lātus, a, um, adj. [for stlatus, cf. sterno], *broad*, *wide*.
Laurens, ntis, adj. *Laurentian*, *Laurentine*, i.e. *of Laurentum*, now *Torre di Paterno*; subst. *a Laurentine*.
laurus, i (abl. u or o, nom. pl. ūs, acc. ūs or os), f. *a bay tree*, *laurel*, sacred to Apollo.
laus, laudis, f. [for claus, cf. κλείς], *praise*; *renown*, *fame*.
Lāvīnĭa, ae, f. daughter of Latinus.
lăvo, āre and ĕre, lāvi (lăvāvi, Ter.) lăvātum, lautum, lōtum, tr. and intr. v. [cf. λούω, -luo, in polluo], *wash*, *bathe*.
lĕgĭo, ōnis, f. [lego, lit. *a selecting*, *levy*), *a legion*, *host*.
lĕgo, ĕre, lēgi, lectum, tr. v. [rt. leg, cf. λέγω, λεκτός], *pick*, *gather*, *collect*; *choose*; lectus, *chosen*, *picked*; *lightly touch*; *trace* a circle, 481 n.; *read*.
lentus, a, um, adj. [cf. lenis], *tough*, *flexible*; of character, *phlegmatic*, *dull*; *like sluggards*, 237.
leo, ōnis, m. [λέων], *a lion*.
Lerna, ae, f. a forest, marsh and stream near Argos, the abode of the Lernaean hydra, slain by Hercules, 518.
lētālis, e, adj. [letum], *deadly*, *fatal*.
lētum, i, n. [rt. le, cf deleo], *death*, esp. violent.
lĕvis, e, adj. [rt. leg, cf. ἐλαχύς], *light* in weight; of foliage, *tender*; *trivial*; *nimble*; levis cursu, *lightly running*, 489.

lex, lēgis, f. *a law*, *ordinance*; pl. *terms*, *conditions*.

līber, ĕra, ĕrum, adj. [cf. libet, libido], *free*.

lĭbet, ēre, uit or ĭtum est, intr. impera. v. *it pleases*; part. **lĭbens**, ntis, as adj. *willingly*, *gladly*.

lībo, āre, āvi, ātum, tr. v. [cf. λείβω], *sip*; *touch lightly*; *pour libations on*; of altar, *besprinkle*, 174 n.

lĭcet, ēre, cuit and cĭtum est, intr. impers. v. *it is lawful*, *allowed*.

lignum, i, n. [rt. leg, cf. lego, prop. *that which is gathered*], *firewood*, *faggots*; *trunk of tree*, *tree*.

līlium, ii, n. [cf. λείριον], *lily*.

līmen, ĭnis, n. [for lic-men, rt. lic, cf. ob-liquus, lit. *the crossbeam*], *threshold*.

līmes, ĭtis, m. [cf. limen], *boundary stone*, *boundary*, 898 n.

līmus, i, m. [rt. lic, *crosswise*, cf. limen, see 120 n.], *an apron* worn by sacrificing priest.

lingua, ae, f. *tongue*.

linquo, ĕre, līqui (-lictum, in comp.), tr. v. [λείπω], *leave*, *quit*.

lis, lītis, f. [old form, stlis, cf. Germ. streit], *strife*, *dispute*, *lawsuit*.

lītŏrĕus, a, um, adj. [litus], *of* or *on the shore*.

lītus, ŏris, n. [cf. λίμνη, λιμήν, lino], *the sea-shore*, *shore*, *bank*.

lŏco, āre, āvi, ātum, tr. v. [locus], *place*, *arrange*, *set*.

lŏcus, i, m. (pl. loci or loca), *place*, *spot*.

longaevus, a, um, adj. [longus, aevum], *aged*.

longē, adv. [longus], *far off*, *afar*.

longus, a, um, adj. *long*.

lŏquax, ācis, adj. [loquor], *talkative*; *noisy*.

lōrīca, ae, f. [lorum], *leather*, *cuirass* or *corselet*.

lōrum, i, n. *thong*, *strap*; pl. *reins*.

luctor, āri, ātus, intr. dep. v. *struggle*, *strive*.

luctus, ūs, m. [lugeo], *grief*, *lamentation*.

lūdīcrus, a, um, adj. [ludus], *done in sport*; *that serves for spotr*, 764.

lūmen, ĭnis, n. [for lucmen, cf. lux], *light*; *the light of life*, *life*; *the eye*.

luo, ĕre, ui, tr. v. [cf. λύω], *pay* debt; *atone for*, *expiate*.

lustro, āre, āvi, ātum, tr. v. [lustrum], *purify* by lustral ceremonies; hence *go round*, *traverse*; *survey*, *view*, *examine*.

lux, lūcis, f. [cf. luceo, lumen, λύχνος, etc.], *light*, *lightness*, *the light of day*; *the light of life*.

Lўcia, ae, f. country in S.W. of Asia Minor.

lympha, ae, f. *water*, esp. spring or river water.

Lyrnēsus, i, f. (locative -si, 547 n.), town in Troas.

mădeo, ēre, ui, intr. v. *be wet* or *moist;* part. **mădens**, *dripping.*

maereo, ēre, tr. and intr. v. [rt. maes, lengthened fr. mis, cf. miser], *be mournful, grieve.*

maestus, a, um, adj. [maereo], *sorrowing, mournful.*

măgis, comp. adv. (for pos. magnopere is used, for sup. maxime), [magnus], *more, rather.*

măgister, tri, m. [id.], *master; herdsman*, 717.

măgistra, ae, f. [id.], *instructress, teacher;* arte magistra, *by the guidance of art*, 427.

magnănĭmus, a, um, adj. [magnus, animus], *high-souled.*

magnus, a, um, adj. [cf. μέγας], *great, mighty;* of voice, *loud;* maiora, *too bold a deed*, 814; comp. māior, sup. maxĭmus.

māiestas, ātis, f. [maior], *greatness, grandeur.*

māla, ae, f. [for maxla, cf. μάσσω, mando, *chew*], *cheek bone, jaw.*

mālo, malle, mālui, tr. and intr. v. [magis, volo], *wish rather, prefer.*

mălum, i, n. [malus], *an evil, trouble, ill, disaster.*

măneo, ēre, nsi, nsum, tr. and intr. v. [cf. μένω], *stay, remain; wait for, await, be in store for.*

Mānes, ĭum, m. pl. [old Lat. manus = *good*], *deified souls of the dead; the gods below*, 646 n.

mănus, ūs, f. [rt. ma, *measure*, cf. metior], *a hand;* manu, pleonastically, to emphasize personal effort, see 627 n.; manum committere, with dat., *engage in fight with;* pl. *deeds of his hands*, i.e. *prowess*, 348; *band, troop, host.*

măre, is. n. [cf. marmor, rt. mar, *glitter*], *sea.*

Mars, tis, m. *god of war;* hence often = *war, the fray; the issue of the combat*, 187; *warlike zeal*, 108.

māter, tris, f. [μήτηρ], *mother, matron; parent tree*, 209.

māternus, a, um, adj. [mater], *of a mother; given by a mother*, 107.

mātūrus, a, um, adj. [rt. ma, *measure*, cf. metior], *ripe, mature.*

Māvors, tis, m. poet. name of *Mars*, q.v.

mē, see **ego**.

mĕdeor, ēri, intr. dep. v. [cf. medicus], *heal, cure.*

mĕdĭcor, āri, ātus, tr. dep. v. [id.], *heal, cure.*

mĕdĭcus, a, um, adj. [medeor], *healing.*

mĕdĭus, a, um, adj. [cf. μέσος, dimidius], *in the middle* or *midst, the middle of; from the middle*, 696 n.; media inter lora, *amid the reins*, 469; *intervening*, 201 n.; as subst. in medio, *in the middle;* ad medium, *at the waist*, 273 n.

Mĕgaera, ae, f. one of the Furies, 846.

mĕlior, us, adj. used as comp. of bonus, *better*, *nobler*, *kinder*.

membrum, i, n. *limb*.

mĕmor, ŏris, adj. [cf. memini], *mindful ;* with gen. *mindful of*, *remembering*.

Mĕnoetes, ae, m. an Arcadian warrior.

mens, ntis, f. [rt. men, cf. memini], *mind*, *purpose*.

mentum, i, n. [rt. min, *project*, cf. minae], *chin*.

mĕreor, ēri, ĭtus, dep. and **mĕreo**, ēre, ui, ĭtum, tr. and intr. v. [cf. μέρος, *share*, prop. *receive one's share*], *deserve ;* part. **mĕrĭtus**, *deserving ; deserved*.

Messāpus, i, m. a Latin chieftain, son of Neptune.

mēta, ae, f. [cf. metior], *goal ;* mortis m. 546 n.

mētior, īri, mensus, tr. dep. v. [rt. ma, *measure*, cf. μέτρον], *measure*, *measure out*.

Mĕtiscus, i, m. charioteer of Turnus.

mĕtuo, ĕre, ui, ūtum, tr. and intr. v. [metus], *fear*.

mĕtus, ūs, m. *fear*, *anxiety*.

mĕus, a, um (voc. sing. m. mi), poss. pron. [me], *my*, *mine ;* pl. mei, *my kinsfolk*, *friends ;* n, pl. meorum, *of my life*, 882.

mĭco, āre, ui, intr. v. *move quickly to and fro*, *vibrate; gleam*, *flash*.

mille, indecl. num. adj. *a thousand ;* in pl. as subst. decl. **mīlia**, ium, *thousands*.

mĭnĭtor, āri, ātus, tr. and intr. dep. freq. v. [minor], *threaten*.

mĭnor, āri, ātus, tr. and intr. dep. v. [minae], *threaten*.

mĭnus, comp. adv. [cf. minuo], *less*.

mīrābĭlis, e, adj. [miror], *wonderful*.

misceo, ēre, miscui, mixtum or mistum, tr. v. [cf. μίγνυμι], *mix*, *mingle; confound*, *distract*, 217 ; m. proelia, *join battle*, *mingle in the fray*, 628 ; vulnera m., *give wound for wound*, 720.

mĭser, ĕra, ĕrum, adj. [cf. maereo], *wretched*, *unhappy*.

mĭsĕrābĭlis, e, adj. [miseror], *pitiable ;* neut. s. as adv. **miserabile**, *piteously*, 339 n.

mĭsĕreor, ēri, ĭtus, intr. dep. v. [miser], *feel pity*, *pity*, with gen.

mĭsĕror, āri, ātus, tr. dep. v. [id.], *bewail ; commiserate*, *pity*.

missĭlis, e, adj. [mitto], *that is thrown*, *missile*.

mitto, ĕre, mīsi, missum, tr. v. *cause to go*, *send ;* m. funera, *hurl death* upon, 629 ; se m. in foedera, *bring themselves into union*, 191.

mixtus, part. of misceo, *mingled*.

Mnestheus (dissyll.), ei, acc. -eă, m. a Trojan chieftain.

mŏdus, i, m. [rt. med, *measure*, cf. modius, *μέδιμνος*, *peck*], *measure*, *limit*; *way*, *manner*.

moenia, ium, n. pl. [cf. munio, ἀμύνω], *defensive walls*, *ramparts*.

mōles, is, f. [cf. molior, μόχθος], *a huge mass*; ingenti mole, *in mighty greatness*, 161 n.

mōlior, īri, ītus, tr. and intr. dep. v. [moles], *exert oneself*, *strive*; *labour at*, *wield*; *ply* reins, 327.

mollis, e, adj. [cf. μαλακός], *soft*, *pliant*, *gentle*.

mŏnĭmentum, i, n. [moneo], *memorial*, *monument*.

mons, ntis, m. *mountain*; *dislodged crag*, 687 n.

monstrum, i, n. [moneo, *what warns* or *teaches*], *an omen*, *portent*, 246 n.; *a monstrosity*, *monster*.

mŏra, ae, f. [cf. μέριμνα, μέλλω], *delay*, *check*.

morbus, i, m. [cf. morior], *disease*, *sickness*.

mordeo, ēre, mŏmordi, morsum, tr. v. *bite*; of buckle, *clasp*, 274 n.

mŏrior, mŏri, mortuus, intr. dep. v. [rt. mar, *die*, cf. morbus, marceo, mors, etc.], *die*; f. part. moriturus, *in the grasp of death*, 55; *resolved to die*, 602.

mŏror, āri, ātus, tr. and intr. dep. v. [mora], *linger*, *delay*, *stay*, *hinder*.

mors, mortis, f. [see morior], *death*.

morsus, ūs, m. [mordeo], *a biting*, *bite*, *grip*.

mortālis, e, adj. [mors], *subject to death*, *mortal*; of sword, *made by mortal hand*; subst. c. *a mortal*, *man*; usu. pl. *mankind*.

mōs, mōris, m. *manner*, *custom*, *fashion*; *ceremonial*, 836; pl. *character*.

mōtus, ūs, m. [moveo], *a moving*, *motion*; *impulse*, *emotion*; *shock*, 503.

mŏveo, ēre, mōvi, mōtum, tr. rarely intr. v. [cf. muto, ἀμείβω], *move*; *arouse* war, 333; m. arma, *moves to battle*, 6.

mox, adv. *soon*.

mūcro, ōnis, m. *edge of sword*, *sword*.

mūgītus, ūs, m. [mugio, μυκάομαι, *bellow*], *bellowing* of bull, etc.

multus, a, um, adj. *much*, *many*; in sing. *many a*; comp. plus; sup. plūrĭmus; n. pl. **multa**, as adv. *much*, *deeply*.

mūnus, ĕris, n. *office*, *function*; *duty*, *burden*; potentum munera, *great men's patronage*, 520.

mūrālis, e, adj. [murus], *of a wall*, *mural*; *for battering walls*, 921.

murmur, ŭris, n. [cf. μορμύρω], *murmur*, *noise*.

murra, ae, f. [μύρρα], *myrrh*.

Murrānus, i, m a Latin warrior.

mūrus, i, m. *wall.*

musso, āre, āvi, ātum, tr. and intr. v. [cf. mutus], *mutter; doubt, hesitate*, see 657 n., 718 n.

mūto, āre, āvi, ātum, tr. and intr. v. [for mov-ito, fr. moveo], *move, alter, change.*

mūtus, a, um, adj. [cf. musso], *dumb, silent.*

nam, conj. *for.*

nam-que [strengthened form of nam], *for indeed, for.*

nanciscor, sci, nactus and nanctus, tr. dep. v. [cf. ἀνάγκη, necesse], *get, obtain, find.*

nāris, is, f. [cf. nasus, *nose*], *nostril ;* usu. pl. *the nostrils.*

nāta, ae, f. [nascor], *a daughter.*

nātus, i, m. [nascor], *a son.*

nauta, ae, m. [ναύτης], *sailor.*

nē, adv. and conj. *not, no*, in wishes, prohibitions, etc. ; final, *to prevent, lest.*

-nĕ, interrog. enclitic particle, (apocopated, -n, *e.g.* tanton for tanto-ne, 503), *whether*, etc. ; -ne ... -ne (or an), *whether ... or.*

nĕc, see **neque.**

necto, ĕre, xui and xi, xum, tr. v. [cf. neo, *spin*], *bind, fasten, tie.*

nĕ-fandus, a, um, adj. [ne, fari, lit. *not to be mentioned*], *execrable, dreadful.*

nĕgo, āre, āvi, ātum, tr. and intr. v. [ne, aio], *say no, deny, refuse.*

nĕmus, ŏris, n. [cf. νέμω, *pasture flocks*, νέμος], *wood* with open glades for cattle, *forest.*

Neptūnĭus, a, um, adj. *of Neptune*, god of the sea.

nĕ-quĕ or **nĕc**, conj. *and not, nor ;* neque (nec) ... neque (nec), *neither ... nor ;* nec non, *and also, moreover.*

nē-quĭquam, adv. *in vain.*

nervus, i, m. [cf. νεῦρον], *sinew, tendon ; bowstring.*

nescius, a, um, adj. [nescio], *not knowing, ignorant;* with inf., n. vinci, *unconquerable*, 527 ; with gen. haud n. rerum, *well skilled in her task*, 227.

neu or **nēvĕ**, adv. introd. a neg. clause containing a purpose, command, or prohibition after a prev. clause of the same kind, *and not, and let not*, etc.

nex, nĕcis, f. [neco], *violent death, murder.*

ni, conj. = **nisi**, *if not, un less.*

nīdor, ōris, m. *vapour, smell* from cooking, burning, etc.

nīdus, i, m. *nest ;* pl. *nestlings*, 475.

nĭger, gra, grum, adj. *black.*

nĭhil, n. indecl. *nothing ;* as adv. *in no way ;* nihil est quod, *there is no reason why*, 11 n.

nimbus, i, m. [cf. *νέφος*, *νεφέλη*], *rain-storm ; storm-cloud*, *cloud*.

nītor, i, nīsus or nixus, intr. dep. v. *rest* or *lean upon ; strive ;* nitens, *with all his strength*, 303 ; with acc. gressus, *supporting his steps*, 386.

nĭvālis, e, adj. [nix], *snowy*.

nix, nĭvis, f. [*νίφα*], *snow*.

nixus, part. of **nitor**.

nōdus, i, m. *knot*.

nōmen, ĭnis, n. [nosco, *γιγνώσκω*], *name*.

nōn, adv. *not ;* in prohibition for ne, 78 n. ; nec non, *moreover*.

nos, *we ;* see **ego**.

nosco, ĕre, nōvi, nōtum, tr. incep. v. [for gnosco, cf. *γιγνώσκω*], *become acquainted with ; recognise ;* perf. *know ;* part. **nōtus**, *known*, *well known*.

noster, tra, trum, poss. pron. [nos], *our*, *ours ;* battle *with us ;* nostro de vulnere, *from the wound we give*, 51.

nŏto, āre, āvi, ātum, tr. v. [nota], *mark*, *distinguish*.

Nŏtus, i, m. [*Νότος*], *the South wind*.

nōtus, a, um, part. of nosco, as adj. *known*, *well-known*.

nŏvem, card. adj. indecl. [*ἐννέα*], *nine*.

nŏvus, a, um, adj. [cf. *νέος*, nuper], *new*, *strange*, *unwonted*, *new found*.

nox, noctis, f. [*νύξ*], *night ;* nocte, *at night ;* personified, 846, etc., *Night*.

nūbes, is, f. [cf. *νέφος*, *νεφέλη*, nebula, etc.], *cloud*.

nūbĭlum, i, n. [nubes], *a cloudy sky ;* usu. pl. nūbĭla, *clouds*.

nūdo, āre, āvi, ātum, tr. v. [nudus], *strip bare ;* nudatus, of head, *bared*, *unhelmeted*, 312.

nūdus, a, um, adj. *naked*, *bare*.

nullus, a, um, gen. īus, adj. [ne, ullus], *not any*, *no*, *none*.

nūmen, ĭnis, n. [nuo, prop. *nodding of the head*], *command*, esp. *divine behest* or *will ; sway*, *power ; deity*, *god*.

nŭmĕrus, i, m. [rt. nem, *distribute*, cf. *νέμω*], *number*.

numquam, adv. [ne, umquam], *at no time*, *never*.

nunc, adv. [*νῦν*], *now*, *at present*, *as it is*.

nuntius, ii, m. *a messenger*.

nusquam, adv. [ne, usquam], *nowhere*.

nūtrio, īre, īvi and ii, ītum, tr. v. *nourish*, *rear*, *breed*.

nympha, ae, f. [*νύμφη*], *a nymph*, one of the demi-goddesses who inhabited the sea, rivers, fountains, woods, trees, and mountains.

o, interj. *oh ! ah !*

ŏb, prep. with acc. *before, in front of; on account of.*

ŏb-eo, īre, īvi or ii, ĭtum, tr. and intr. v. *go* or *come to meet; go through; traverse*, 478.

ōb-ĭcio, ĕre, iēci, iectum, tr. v. [iacio], *throw* or *hold before;* sese ad, *flings himself upon*, 372; clipeo obiecto, *covering himself with his shield*, 377.

ōb-iecto, āre, āvi, ātum, tr. freq. v. [obicio], *repeatedly set against; expose* to death.

ŏbĭtus, ūs, m. [obeo], *destruction, death.*

oblātus, part. of **offero.**

ob-nītor, i, nixus rarely nīsus, intr. dep. v. *push* or *strive against, push hard; press* or *lean against.*

obscēnus, a, um, adj. *ill-omened.*

obscūro, āre, āvi, ātum, tr. v. [obscurus], *darken, obscure.*

obscūrus, a, um, adj. [rt. sku, *cover*, cf. scutum], *dark, gloomy.*

ob-sĭdeo, ēre, sēdi, sessum, tr. v. [sedeo], *blockade; occupy, fill*, 133.

ob-stĭpesco, ĕre, stĭpui, intr. incept. v. [stupeo], *be astonished, amazed.*

ob-testor, āri, ātus, tr. dep. v. *call as a witness; supplicate, entreat.*

ob-trunco, āre, āvi, ātum, tr. v. *cut down, slay.*

obtūtus, ūs, m. [obtueor], *a looking at, gaze.*

ob-umbro, āre, āvi, ātum, tr. v. *overshadow, darken.*

obvius, a, um, adj. [ob, via], with dat. *in the way, so as to meet; barring the path*, 298.

oc-cīdo, ĕre, cīdi, cāsum, intr. v. [cado], *fall down* (rare); *perish, die.*

occŭlo, ĕre, cŭlui, cultum, tr. v. [ob, colo], *cover up, hide, conceal;* part. **occultus,** *hidden, secret.*

occultē, adv. [occultus], *secretly.*

occŭpo, āre, āvi, ātum, tr. v. [ob, capio], *take possession of; attack first*, 300 n.

oc-curro, ĕre, curri (rarely cŭcurri), cursum, intr. v. with dat. *run* or *hasten to meet, confront.*

ōcior, us, comp. adj. [cf. ὠκύς], *swifter, more swiftly;* no pos., sup. ocissimus.

ōcius, comp. adv. [ocior], *more quickly, with all speed, swiftly;* no pos., sup. ocissime.

ŏcŭlus, i, m. [ὄσσομαι, ὄσσε, *eyes*], *eye.*

ōdi, ōdisse (fut. part. ōsūrus, p.p. ōsus), tr. defect. v. *hate.*

ŏdium, ii, n. [odi], *hatred.*

ŏdŏr (and ŏdōs), ōris, m. [cf. ὄζω, ὄδωδα, ὀδμή], *smell, scent, stench.*

ŏdōrĭfer, ĕra, ĕrum, adj. [odor, fero], *fragrant.*

of-fĕro, ferre, obtŭli, oblātum, tr. v. [ob, fero], *bring before, present, offer.*

ŏlĕaster, stri, m. [olea], *wild olive tree.*

ōlim, adv. [ollus, see ille], *once, formerly.*

olli, see **ille.**

Ŏlympus, i, m. mountain range between Thessaly and Macedonia, the abode of the gods.

ōmen, ĭnis, n. [old form, osmen = ausmen, fr. audio], *foreboding, sign, omen;* in omen, *as a warning*, 854.

omnĭ-pŏtens, ntis, adj. *all-powerful, almighty.*

omnis, e, adj. *all, every, the whole.*

ŏnĕro, āre, āvi, ātum, tr. v. [onus], *load, burden.*

Ŏnītes, ae, m. a Rutulian warrior.

ŏpem, **ŏpes**, see **[ops]**.

op-pĕto, ĕre, īvi, or ii, ītum, tr. v. *go to meet, encounter;* with mortem or absol. *meet one's fate, die, perish.*

oppĭdum, i, n. [cf. πέδον], *a town.*

op-pōno, ĕre, pŏsui, pŏsĭtum, tr. v. *put* or *place against;* me op., with dat., *I confront;* oppositis a tergo aris, *the altars that bar his flight behind*, 292.

[ops], ŏpis, f. defect. (nom. and dat. sing. not found) [cf. op-ulentus, copia = co-opia], *power, might, strength;* sing. only *aid, help.*

optĭmus, a, um, adj. used as superl. of bonus, *best, excellent; most kindly.*

opto, āre, āvi, ātum, tr. v. [rt. op, cf. ὄψομαι], *choose, wish for, desire.*

ŏpus, ĕris, n. [cf. ops], *work, labour, task, exploit.*

ōra, ae, f. [os, oris], *border, edge; coast.*

orbis, is, m. *circle; ring, disk; orb* of eye; *the world*, with or without terrae or terrarum.

ordior, īri, orsus, intr. and tr. dep. v. *begin, undertake.*

ŏrĭchalcum, i, n. [ὀρείχαλκος], '*mountain copper*,' unknown metal resembling gold, 87 n.

ŏrīgo, ĭnis, f. [orior], *beginning, source; author* or *founder* of a race, 166.

ŏrior, īri, ortus (fut. part. oriturus, pres. indic. 3 conj. forms orĕris, orĭtur), intr. dep. irreg. v. [cf. ὄρνυμι], *rise, arise, appear.*

Ōrīthȳīă, ae, f. daughter of Erechtheus, wife of Boreas, 83 n.

orno, āre, āvi, ātum, tr. v. *furnish, equip, deck, adorn.*

ōro, āre, āvi, ātum, tr. v. [os, oris], *plead, pray, implore, beg.*

orsus, part. of **ordior.**

os, ōris, n. *mouth; face; lips; voice;* uno ore, *of one speech*, 837.

os, ossis, n. [ὀστέον], *bone.*

oscŭlum, i, n. dim. [os, oris], *a little* or *sweet mouth*, hence *kiss;* summa oscula

delibans, *just kissing the edge of his lips*, 434.

Ŏsīris, is, m. a Latin warrior.

ostento, āre, āvi, ātum, tr. freq. v. [ostendo], *exhibit, show.*

ostrum, i, n. [ὄστρεον], *purple* obtained from the sea snail or murex.

ŏvans, ntis, part. [ovo, āre, not class.], *triumphing, exulting.*

pābŭlum, i, n. [rt. pa, *feed*, cf. pasco], *food, fodder.*

păciscor, sci, pactus, tr. and intr. dep. v. [rt. pak. cf. pango, πήγνυμι], *bargain, agree ; barter.*

Paeonius, a, um, adj. [παιώνιος], *Paeonian*, ep. of Apollo, as the Healer ; for quantity of o, see 401 n.

Pallas, ntis, m. a youthful warrior, son of Evander.

pallor, ōris, m. [palleo], *paleness, wanness.*

palma, ae, f. [παλάμη], *palm* of hand, *hand.*

pālor, āri, ātus, intr. dep. v. *wander about, straggle;* pres. part. as subst. **palantes**, *the stragglers.*

pălūs, ūdis, f. [cf. πῆλος], *swamp, marsh.*

pănăcēa, ae, f. [πανάκεια], the '*all healing*' plant, *panacea*, 419 n.

pando, ĕre, pandi, passum or pansum, tr. v. [rt. pat, cf. πετάννυμι], *spread out, expand, open out.*

pango, ĕre, panxi (and in fig. sense pĕpīgi), rarely pēgi, pactum and panctum [rt. pag, cf. πήγνυμι], *fasten, fix ; promise, pledge.*

păr, păris, adj. *equal, like, same.*

Parca, ae, f. [cf. πλέκω, plico], goddess of *Fate ;* usu. pl. *the Fates*, 147, etc.

parco, ĕre, pĕperci (rarely parsi), parsum, intr. v. with dat. ; *be sparing, spare, refrain.*

părens, ntis, c. [pario], *parent ; sire.*

pāreo, ēre, ui, ĭtum, intr. v. [cogn. with pario, paro ; lit. *come forth, appear*, cf. appareo], *obey*, with dat.

părĭter, adv. [par], *equally.*

păro, āre, āvi, ātum, tr. v. [cf. pario], *get ready, prepare ;* part. **părātus**, as adj. *prepared, ready.*

pars, rtis, f. [rt. por, cf. portio, paro, ἔπορον], *part, portion, share ;* pars ... pars, *some ... others.*

Parthus, i, m. *a Parthian*, a Scythian people to S.E. of the Caspian, famed as archers, 857.

partus, ūs, m. [pario], *a bringing forth ; birth.*

parvus, a, um, adj. [cf. paucus, παῦρος, parcus, etc.], *small, little.*

pastor, ōris, m. [pasco], *herdsman*, esp. *shepherd.*

păteo, ēre, ui, intr. v. [cf. πετάννυμι, patulus, etc.], *lie open.*

păter, tris, m. [πατήρ, rt. pa, *feed*, cf. pasco], *father*, *sire; Pater*, *the Great Sire*, of Jupiter, 178.

pătĕra, ae, f. [cf. pateo], *broad flat dish*, *bowl*, esp. for libations, *goblet*.

păternus, a, um, adj. [pater], *of a father*, *father's*.

pătior, păti, passus, tr. dep. v. [cf. πάσχω], *suffer*, *endure*, *allow*, *abide*.

pătria, ae, f. [patrius, sc. terra], *fatherland*, *native land*.

pătrius, a, um, adj. [pater], *fatherly*, *father's; ancestral*.

paucus, a, um, adj. [see parvus], *few;* paucis, sc. verbis, *briefly*, 71.

pauper, ĕris, adj. [rt. pau, cf. paucus], *poor*, *humble* (but egens = *destitute*).

păvĭdus, a, um, adj. [paveo], *trembling*, *terror-stricken*.

pax, pācis, f. [cf. paciscor], *peace*.

pecto, ĕre, xi, xum (rarely pectĭtum), tr. v. [cf. πέκω], *comb*.

pectus, ŏris, n. *breast*, *chest;* fig. *the heart*, *feelings*.

pĕcus, ŏris, n. *cattle* as a collective, *herd*, *flock*.

pĕcus, ŭdis, f. *a single head of cattle*, *a beast*.

pĕdĕs, ĭtis, m. *one that goes on foot;* esp. *a foot-soldier*.

Pēlīdēs, ae, m. patron. *son of Pelēūs*, i.e. *Achilles*.

pello, ĕre, pĕpŭli, pulsum, tr. v. [cf. πάλλω], *beat*, *strike*, *hurl*, *drive*, *launch* missile.

pendeo, ēre, pĕpendi, intr. v. [cf. pendo], *hang*, *be suspended*.

pĕnĕs, with prep. acc., only of persons, often foll. its case, *in the power of*.

pĕnĭtus, adv. [cf. penetro], *deeply*, *far within*.

pĕr, prep. with acc. [cf. παρά], *through*, *along; over* the fields, etc.; per ora, *on the lips of men*, 235; in entreaties, oaths, etc., *by*, *in the name of; by means of;* per artem, *with cunning*, 632.

per-cŭtio, ĕre, cussi, cussum, tr. v. [quatio], *strike* or *thrust through*, *strike*.

per-fĕro, ferre, tŭli, lātum, tr. v. *bear* or *carry through; endure to the end; bring home* a blow, 907.

perfĭdus, a, um, adj. [per, fides, cf. periurus], *faithless*, *treacherous*, *false*.

per-fundo, ĕre, fūdi, fūsum, tr. v. *pour over*, *besprinkle;* perfusus, *bathed* in tears, 65.

pergo, ĕre, perrexi, perrectum, intr., rarely tr. v. *go on with*, *proceed;* with inf. *press on to*, 586 n.

Pĕrĭdīă, ae, f. mother of Onites.

per-pĕtior, pĕti, pessus, tr. and intr. v. [patior], *bear with patience*, *suffer*.

per-vŏlo, āre, āvi, ātum, intr. v. *fly* or *flit through.*

pes, pĕdis, m. [πoῦs], *foot;* pede aequo, *fairly foot to foot*, 465; *claw, talon.*

pestis, is, f. *plague, pestilence.*

pĕto, ĕre, īvi or ii, ītum, tr. v. [rt. pet, cf. πέτομαι, impetus], *rush at, assail; make for; seek.*

phălanx, ngis, f. [φάλαγξ], *band of soldiers, host* in battle order, *battalion.*

Phēgēūs (dissyll.), ei, m. a Trojan warrior.

Phoebus, i, m. [Φοῖβος, *the radiant one*], name of *Apollo*, q.v.

Phōlus, i, m. a Trojan warrior.

Phrȳgius, a, um, adj. *Phrygian*, and, because Troy belonged to Phrygia, *Trojan*, see 99 n.

Phryx, ȳgis, m. *a Phrygian*, i.e. *Trojan*, see 99 n.

piĕtas, ātis, f. [pius], *dutiful conduct* to gods, kinsmen, etc.; *righteous regard*, see 839 n.; *duty, piety.*

pīlātus, a, um, adj. *densely packed*, 121 n.

Pīlumnus, i, m. old Italian deity, 83 n.

pingo, ĕre, nxi, ctum, tr. v. *paint; emblazon* arms, 281.

pinna, ae, f. *feather;* pl. *wing, pinion.*

piscōsus, a, um, adj. [piscis], *full of fish.*

pius, a, um, adj. *dutiful* to gods, parents, country, etc.; *righteous*, etc.; as epithet of Aeneas, see 311 n.

plăceo, ēre, cui and cĭtus sum, cĭtum, intr. v. [cf. placo], *be pleasing, please;* haud placitura, *unwelcome*, 76; impers. **placet** (mihi, etc.), *it pleases* (*me*, etc.).

plāga, ae, f. [πληγή], *blow, strife.*

plangor, ōris, m. [plango], *a beating the breast* or *face* in grief, *loud mourning, lamentation.*

plaudo, ĕre, si, sum, tr. and intr. v. *clap, strike, beat; clap hands, applaud;* pectora plausa, *sounding chests*, 86 n.

plēnus, a, um, adj. [rt. ple, cf. pleo, πίμπλημι], *full, crowded.*

plūrĭmus, a, um, adj. used as sup. of multus, *most;* of blush, *deep*, 65.

plus, plūris, adj. used as comp. of multus, *more.*

Pŏdălīrius, ii, m. a Trojan warrior.

poena, ae, f. [ποινή, cf. punio, poenitet], *penalty.*

Poenus, a, um, adj. *Carthaginian* (so called because descended from the *Phoenicians*); subst. pl. *the Carthaginians.*

pondus, ĕris, n. [pendo], *weight.*

pōno, ĕre, pŏsui, ĭtum, tr. v. [for posno, fr. old prep. por(t), and sino], *put, place, lay; lay aside;* of leaves, *let fall*, 209.

pons, ntis, m. *bridge, drawbridge.*

pontus, i, m. [πόντος], *the sea.*

poples, ĭtis, m. *the ham* or *hough ; the knee.*

pŏpŭlor, āri, ātus, tr. dep. v. and **pŏpŭlo**, āre, tr. v. *lay waste, ravage.*

porta, ae, f. [cf. πόρος], city *gate ; door, entrance.*

portĭcus, ūs, f. [porta], *colonnade*, 476 n.

porto, āre, āvi, ātum, tr. v. [cf. ἔπορον], *carry.*

posco, ĕre, pŏposci, tr. v. [cf. precor], *ask* for *urgently, demand, entreat.*

pos-sum, posse, pŏtui, irreg. intr. v. [potis, sum], *be able, can, have power to ;* non p. with inf. *I cannot bear to*, 151 n. ; **pŏtens**, see below.

post, adv. *backwards, afterwards ;* prep. with acc. *after.*

[**postĕrus**], ĕra, ĕrum, adj. (nom. sing. masc. not found) [post], *coming after, next.*

post-quam, conj. *after that, after.*

pŏtens, ntis, part. of possum, as adj. *powerful.*

pŏtestas, ātis, f. [possum], *ability, power.*

pŏtior, īri, ītus, irreg. intr. dep. v. (potĭtur and potĕrēmur found), [potis], *become master of, possess*, with abl. or gen.

pŏtius, comp. adv. [potis], *rather, more ;* sup. potissĭmum (or -mē).

praeceps, cĭpĭtis, adj. [prae, caput], *head foremost, headlong ; in headlong haste*, 735.

praecĭpĭto, āre āvi, ātum, tr. and intr. v. [praeceps], *throw headlong ;* p. moras, *fling over all delay*, 699 ; *hasten headlong.*

prae-clārus, a, um, adj. *very distinguished, famous.*

praeda, ae, f. [prehendo], *booty, spoil.*

prae-fĕro, ferre, tŭli, lātum, tr. v. *set before ; prefer.*

prae-fīgo, ĕre, xi, xum, tr. v. *fix at the end of ;* praefixa ferro, *iron tipped*, 489.

praemium, ii, n. [prae, emo], *prize, reward.*

prae-scius, a, um, adj. *foreknowing, foreseeing.*

praesens, ntis, part. of praesum as adj., *present, in person ; instant, immediate*, 760 ; *present to aid*, hence *effective, powerful*, 152 n., 245 ; comp. -tior.

prae-sīdeo, ēre, sēdi, intr. v. [sedeo], with dat. *preside over ; protect.*

praestans, ntis, part. of praesto, as adj. *pre-eminent, excelling ;* praestans animi, *gallant-hearted*, 19 n.

praetĕr-eā, adv. *beyond that, besides.*

praetŭli, praetŭlĕrim, fr. praefero.

prae-verto, ĕre, ti, tr. v. *precede, outstrip.*

prĕces, see **prex**.

prĕcor, āri, ātus, tr. and intr. dep. v. [cf. preces, procax, posco], *pray, beseech;* part. **precans**, *prayerful*, 930.

prĕmo, ĕre, pressi, pressum, tr. v. *press; press hard upon* a foe, 254; *weigh down*, 908; *hide*, 322.

prendo (for **prĕhendo**), ĕre, ndi, nsum, tr. v. [praehendo, cf. χανδάνω], *lay hold of, seize, grasp, catch.*

prenso (for **prehenso**), āre, āvi, ātum, tr. freq. v. [prendo], *grasp, seize.*

prĕtium, ii, n. [cf. πιπράσκω, πρίαμαι), *price, worth; reward.*

[**prex**], **prĕcem**, f. (nom. and gen. sing. not found) [precor], *prayer, entreaty.*

Prĭămus, i. m. *Priam*, King of Troy, s n of Laomedon.

prīmum, adv. [primus], *at first, first;* cum or ut primum, *as soon as.*

prīmus, a, um, superl. adj. [obsol. prep. pri, whence also comp. prior], *the first, first, foremost, above all;* prima in proelia, *to begin the fray.*

prior, us, comp. adj. [see primus], *former, first.*

pristĭnus, a, um, adj. [cf. priscus], *former, earlier;* n. pl., in pristina, *to its former state*, i.e. *as of old*, 424 n.

prō, prep. with abl. [πρό, prae, etc.], *before, in front of; on behalf of, for; in return for; in place of, for;* pro se quisque, *each doing his best*, 552 n.

prŏ-ăvus, i, m. *great-grandfather, ancestor.*

prŏbo, āre, āvi, ātum, tr. v. [probus], *approve of, assent to.*

prō-cēdo, ĕre, cessi, cessum, intr. v. *go* or *come forth, advance.*

prŏcĕres, um, m. pl. (rare in sing. **procer**), [pro], *the leading men, chiefs.*

prŏcŭl, adv. [id.], *from afar, afar off.*

prō-culco, āre, āvi, ātum, tr. v. [calco], *trample upon.*

prō-curro, ĕre, cŭcurri or curri, cursum, intr. v. *run forward.*

prō-cursus, ūs, m. *a sallying forth, onward course, charge, onset.*

prŏcus, i, m. [cf. precor], *wooer, suitor.*

prō-do, ĕre, dĭdi, dĭtum, tr. v. *bring forth; proclaim, disclose, betray.*

prō-dūco, ĕre, xi, ctum, tr. v. *lead forward; bring forth, produce.*

proelium, ii, n. *battle, fray.*

prŏfānus, a, um, adj. [pro, fanum, *before*, i.e. *outside the temple*], *not sacred, profane, unholy.*

prō-fĕro, ferre, tŭli, lātum, tr. v. *bring forth* or *out; extend; defer, put off*, 395.

prŏfundo, ĕre, fūdi, fūsum, tr. v. *pour forth* tears.

prŏ-fundus, a, um, adj. *deep;* subst. **prŏfundum**, i, n. *the deep*, of sea, 263.

prō-grĕdior, grĕdi, gressus, intr. dep. v. [gradior], *advance*.

prō-ĭcio, ĕre, iēci, iectum, tr. v. [iacio], *throw forth* or *away*, *let fall*, 256.

prōles, is, f. [pro, rt. ol in ad-ol-esco], *offspring*, *child*, *descendant*, *son*.

prō-lūdo, ĕre, si, sum, intr. v. *play* or *practice beforehand*, *prelude*.

prō-luo, ĕre, lŭi, lūtum, tr. v. *wash forth* or *away*, *wash down*.

prōmissum, i, n. [promitto], *promise*.

prō-mitto, ĕre, mīsi, missum, tr. v. *promise*, *betroth*.

prŏpāgo, ĭnis, f. [pro, rt. pag in πήγνυμι, pango, etc.], *slip*, *shoot; offspring*, *child*, *posterity*, *race*, *stock*.

prŏpĕrē, adv. [properus], *hastily*.

prŏpĕro, āre, āvi, ātum, tr. and intr. v. [id.], *hasten*, *haste to bring*, 425.

prŏpĕrus, a, um, adj. [rt. par, *make*, cf. paro, pario], *quick*, *speedy; ready*, *eager*, 85.

prŏpinquo, āre, āvi, ātum, tr. and intr. v. [propinquus, cf. prope], *bring near*, *draw near*.

prŏpior, ius, comp. adj. [prope], *nearer;* sup. **proxĭmus**, *nearest;* of way, *shortest*.

prŏpius, comp. adv. fr. prope, *nearer*.

propter, prep. with acc. [id.], *near; on account of*.

prō-sĕquor, sĕqui, sĕcūtus, tr. dep. v. *accompany*, *attend*.

prō-spĭcio, ĕre, spexi, spectum, tr. and intr. v. [-specio in comp.], *look forwards* or *forth*, *gaze; look forth upon*, *see from a distance*.

prō-sum, prōdesse, prōfui, intr. irreg. v. *be useful*, *of service*, *avail*, with dat. or absol.

prō-tendo, ĕre, di, sum and tum, tr. v. *stretch forth*, *extend*.

prō-tĕro, ĕre, trīvi, trītum, tr. v. *tread under foot*, *trample down*.

prō-terreo, ēre, ui, ĭtum, tr. v. *scare away*, *terrify*.

prō-vĕnio, īre, vēni, ventum, intr. v. *come forth; come to pass*.

prō-volvo, ĕre, volvi, vŏlūtum, tr. v. *roll forwards* or *prostrate*.

proxĭmus, see **propior**.

pūber and **pūbes**, ĕris, adj. [rt. pu, *beget*, cf. puer], *of ripe age*, *adult;* of plants, *downy*, 413.

pŭdet, ēre, uit or ĭtum est, tr. and intr. v. *make ashamed*, *it shames* one; acc. of person, gen. of cause.

pŭdor, ōris, m. [pudet], *sense of shame*, *shame*.

puer, ĕri, m. [see pubes], *boy;* as adj. in appos. *young*, 943.

pugna, ae, f. [rt. pug, cf. pugnus, pugil, pungo], *fight*, *battle*, *fray*, *combat*.

pugnus, i, m. [id., cf. πύξ], *fist*.

pulcher, chra, chrum, adj. *beauteous*, *fair;* comp. pulchrior, sup. pulcherrimus.

pulso, āre, āvi, ātum, tr. freq. v. [pello], *push*, *strike*, *beat*, *batter* walls; *spurn*, *insult* gods, 286.

pulsus, ūs, m. [id.], *a pushing*, *stamping; tread* or *tramp* of feet or hoofs.

pulvĕrŭlentus, a, um, adj. [pulvis], *dusty; in a whirl of dust*, 463.

pulvis, ĕris, m. (f. in Propertius), *dust*.

pūmex, ĭcis, m. (f. in Catullus), [? rt. pu, *rotten*, cf. puteo], *pumice stone;* any *porous rock*.

pūnĭcĕus, a, um, adj. [Punicus, prop. *of Phoenician purple*], *purple-coloured*, *scarlet*, *crimson*.

purpŭrĕus, a, um, adj. [purpura, πορφύρα], *purple-coloured*, *purple*.

pūrus, a, um, adj. [rt. pu, *cleanse*], *clean*, *pure*, *spotless;* of plain, *open*, 771.

pŭto, āre, āvi, ātum, tr. v. [id., lit. *cleanse*, not class.], *value*, *esteem as*, *consider*, *think*.

quā, adv. [abl. f. of qui], *by which road*, *where*.

quā-cumquĕ, adv. *by whatsoever way*, *wherever*.

quădrĭ-iŭgus, a, um, adj. [quattuor, iugum], *yoked in a team of four;* with currus, *four-horse chariot*.

quaero, ĕre, sīvi or sii, sītum, tr. v. *seek*, *search for; woo and win*, 80 n.

quaeso, ĕre, īvi or ii, tr. v. [old form of quaero], *beg*, *pray*, usu. parenthetical.

quālis, e, pron. adj. [quis], interrog. *of what sort?* rel. (correl. to talis), *of such a sort*, *such as*, *as;* qualis ubi or cum, *like as when*.

quam, adv. [qui], in comparisons, *than*.

quam-quam, conj. *although*.

quando, adv. and conj. rel. and interrog. *when;* indef. *at any time*, *at times*, *ever*.

quantum, adv. [quantus], *as much as*, 19 n.

quantus, a, um, adj. [quam], *how great;* correl. with tantus, *as*, *such as; huge as*, 701.

quasso, āre, āvi, ātum, tr. freq. v. [quatio], *shake* or *toss violently*, *shatter*.

quăter, num. adv. [quattuor], *four times*.

quătio, ĕre, quassum, tr. v. *shake*, *brandish; toss* plumes; *drive*, *urge on* horses, 338.

-quĕ, enclitic conj. [cf. τε], *and; = when*, 251 n.; que ... que (or et), *both .. and*.

quī, quae, quod, gen. cūius, I. rel. pron. *who*, *which*, *what*, *that;* with subj. causal, *seeing that*, *because*, *since he*, etc.; consec. = ut is, *such as to*. II. interrog. adj. *who? which? what?* III. indef. adj. *any*, *some*.

quĭă, conj. [qui], *because*.

quī-cumquĕ, quaecumque, quodcumque (also sep. and in tmesis, e.g. 61), rel. pron. *whoever*, *whatever*.

quĭd, neut. acc. of quis as adv. *why? how?*

quĭdem, adv. *indeed*.

quĭēs, ētis, f. [cf. κεῖμαι, *lie*], *rest*, *quiet*, *repose*.

quiesco, ĕre, quiēvi, quiētum, intr. v. [quies], *rest*, *repose*.

quiētus, a, um, part. of quiesco as adj. *at rest*, *peaceful*, *quiet*.

quinquĕ, card. adj. [πέντε], *five*.

quippĕ, adv. and conj. [qui, suffix pe, cf. nempe], *certainly*, *assuredly;* *because*.

quĭs, quĭd, interrog. pron. *who? which? what?* loosely for uter, *which of two*, 719 n.; **quid**, *why*, *how*, see above.

quĭs, quă, quĭd, indef. pron. *any*, *some*.

quĭs-quam, quaequam, quicquam or quidquam, indef. pron. *any*, *anyone*, *anything*, in neg. or virtual neg. sentences.

quis-quĕ, quaeque, quidque or quicque (adj. quodque), indef. pron. *whoever it be*, *each*, *every*.

quis-quĭs, quicquid or quidquid (adj. quodquod), rel. pron. *whoever*, *whatever*.

quō, adv. [qui], relat. and interrog. *for which reason* or *purpose*, *wherefore*, *to what end*, *why;* *to which place*, *whither*.

quō-cumquĕ, adv. *whithersoever*, often in tmesis, 203.

quŏd, conj. [qui], *that*, *in that*, *because;* *wherefore*, *why;* nihil est quod, *there is no reason why*, 11 n.

quondam, adv. [quom = cum, suffix, dam], *at a certain time*, *once*, *formerly;* indef. *at times*, *oft*.

quŏnĭam, adv. [quom = cum, iam], *seeing that*, *since*.

quŏquĕ, adv. *also*, *too*.

quŏtĭens, adv. [quot], *how often;* *as often as*.

rădius, ii, m. [cf. radix, ramus], *ray*, *beam*.

rādix, īcis, f. [ῥάδιξ, cf. ῥίζα, ramus], *root* of plant, usu. pl.

răpĭdus, a, um, adj. [rapio], *tearing along*, *swift*.

răpio, ĕre, răpui, raptum, tr. v. [rt. ἁρπ, cf. ἁρπάζω], *seize and carry off*, *snatch away*, *ravish*, *snatch up*, *seize;* *hurry along*.

rĕbellis, e, adj. [re, bellum], *renewing the war*, *rebellious*.

rě-căleo, ēre, intr. v. *be hot again*, 35 n.

rě-cēdo, ěre, cessi, cessum, intr. v. *fall back*, *retire*, *withdraw*, *retreat*.

rě-cīdo, ěre, di, sum, tr. v. [caedo], *cut* or *hew away*.

rě-clīno, āre, āvi, ātum, tr. v. [cf. κλίνω, clivus], *make to lean back* or *against*.

rě-clūdo, ěre, si, sum, tr. v. [claudo], *throw open*, *reveal*.

rě-cumbo, ěre, cŭbui, cŭbĭtum, intr. v. *lie down again ; rest upon*, i.e. *depend upon*, 59.

rě-curso, āre, intr. freq. v. [recurro], *come* or *hasten back*.

rě-cŭso, āre, āvi, ātum, tr. and intr. v. [causa], *decline*, *refuse ; repudiate* pledge.

red-do, ěre, dĭdi, dĭtum, tr. v. *give* or *put back ; restore ; bestow*, *give ;* pass. of light, *dawn again on*, 669.

rěd-eo, īre, ĭi, ĭtum, intr. v. *go* or *come back*, *return*.

rě-dūco, ěre, xi, ctum, tr. v. *lead* or *bring back ; draw* or *swing back* axe.

rě-fello, ěre, felli, tr. v. [fallo], *disprove*, *refute*.

rě-fěro, rěferre, rettŭli (or rētŭli), rělātum, tr. irreg. v. *bear* or *carry off* or *back ; carry back* or *deliver* message ; *beat back*, *drive away*, 37, 495 ; arma, *take up arms again*, 185 ; oculos, *turn eyes to*, 657 n. ; *recall* to memory, 348 ; se fertque refertque, *flits to and fro*, 866.

rě-fĭcio, ěre, fēci, fectum, tr. v. [facio], *remake*, *restore ; refresh*, *recruit*.

rě-fŭgio, ěre, fūgi, intr. v. *flee back* or *away*.

rě-fūto, āre, āvi, ātum, tr. v. [cf. confuto, futilis], *check*, *drive back ; rebut*, *refute*.

rēgīna, ae, f. [rex], *queen*.

regnum, i, n. [id.], *kingdom*, *realm*.

rěgo, ěre, xi, ctum, tr. v. *keep straight*, *guide*, *conduct ; rule*, *govern*.

rělĭgio, ōnis, f. [rt. lig, *bind*], *reverence* for the gods, *piety ; conscientiousness ; sanctity ; majesty*, 182.

rě-linquo, ěre, līqui, lictum, tr. v. *leave behind*, *abandon*.

rě-lūceo, ēre, xi, intr. v. *shine back*, *blaze out*.

rě-mitto, ěre, mīsi, missum, tr. v. *send back ; loosen*, *slacken* reins, arms, etc. ; me r., *I unbend*, *bow to thy will*, 833.

rě-mūgio, īre, intr. v. *re-echo* with bellowing, *resound*.

reor, rēri, rătus, intr. dep. v. [cf. ratio], *think*.

rěpens, ntis, adj. *sudden*.

rěpertor, ōris, m. [reperio], *discoverer*, *designer*, *author*.

rě-pěto, ěre, īvi or ii, ītum, tr. v. *seek again ; recall*.

rě-pōno, ěre, pŏsui, pŏsĭtum, tr. v. *replace*, *restore ; repay*, *render*.

rě-posco, ěre, tr. v. *demand* or *ask back* or *as due*.

rĕ-prĭmo, ĕre, pressi, pressum, tr. v. [premo], *keep* or *hold back*, *check*.
rĕ-quĭēs, ētis, f. (acc. ētem or iem, abl. ete or e), *repose* from labour, *rest*, *respite*.
rēs, rĕi, f. *a thing*, *object*, *event*, etc.; pl. *the issue* of war, 43; *fortunes*, 148, etc.; *misfortunes*, 665; *task*, 227.
rē-scindo, ĕre, scĭdi, scissum, tr. v. *cut* or *break off* or *open*.
rĕ-sĕro, āre, āvi, ātum, tr. v. *unlock*, *open*.
rĕ-sŏno, āre, āvi, tr. and intr. v. *resound*, *make to resound*.
rē-spĭcio, ĕre, spexi, spectum, tr. and intr. v. *look back to* or *at*; *have regard to*, 43.
rē-splendeo, ēre, intr. v. *shine brightly*.
rē-spondeo, ēre, ndi, nsum, tr. v. *reply*, *answer*.
re-sponso, āre, tr. freq. v. [respondeo], *re-echo*, 757 (sense of *answer* not class.).
responsum, i, n. [id.], *answer*, *reply*.
re-sto, āre, stĭti, intr. v. *be left*, *remain*.
rĕ-tĕgo, ĕre, xi, ctum, tr. v. *uncover*, *expose*, *reveal*.
rĕ-texo, ĕre, xui, xtum, tr. v. *unweave*.
rĕ-torqueo, ēre, si, tum, tr. v. *twist* or *bend back*, *turn back*; *roll back* robe; *reverse*, *change*.
rĕ-tracto, āre, āvi, ātum, tr. v. *handle again*; *recall* promise; absol. *draw back*, *refuse*.
rĕ-vello, ĕre, velli, vulsum, tr. v. *pull* or *tear away* or *back*; part. **revulsus**, *torn open* by spear, 98.
rĕ-vincio, īre, nxi, nctum, tr. v. *bind back*, *fasten*.
rĕ-vulsus, part. of **revello**.
rex, rēgis, m. [rego], *king*, *monarch*, *prince*.
Rhoetēĭus, a, um, *Rhoeteian*, *of Rhoeteum*, a city and promontory in Troas, now *Cape Barbieri*; hence *Trojan*, 456.
rĭgĭdus, a, um, adj. [rigeo], *stiff*, *rigid*.
rĭgo, āre, āvi, ātum, tr. v. [cf. βρέχω], *wet*, *bedew*.
rīpa, ae, f. *bank* of stream.
rītĕ, adv. [cf. ritus], prop. *according to religious usage*, hence *duly*.
rītus, ūs, m. *religious usage*, *sacred rites*.
rōbur or **rōbor**, ŏris, n. [cf. ῥώννυμι, ῥώμη], *a hard tree* or *wood*, esp. *oak* (783, of oleaster).
Rōma, ae, f. *Rome*.
Rōmānus, a, um, adj. [Roma], *of Rome*, *Roman*.
rōro, āre, āvi, ātum, tr. and intr. v. [ros], *drop dew*, *bedew*; rorantia sanguine, *bedewed with blood*, 512.
ros, rōris, n. *dew*.
rŏsa, ae, f. [cf. ῥόδον], *a rose*.

rŏsĕus, a, um, adj. [rosa], *rosy*.
rŏta, ae, f. *wheel*.
rŭbeo, ēre, intr. v. [ruber], *be* or *grow red*, *blush*.
rŭber, bra, brum, adj. [cf. ἐ-ρυθρός], *red*, *ruddy*.
rŭbor, ōris, m. [rubeo], *redness ; a blush*.
ruīna, ae, f. [ruo], *downfall*, *ruin*, *havoc*.
rūmor, ōris, m. [rt. ru, *sound*, cf. raucus, rudo], *hearsay*, *rumour*.
rumpo, ĕre, rūpi, ruptum, tr. v. *break*, *burst*, *tear*, *rend ; burst* or *tear through ; break off* task ; pass. *burst with rage*, 527.
ruo, ĕre, rui, rŭtum (f. part. ruiturus in Ov.), tr. and intr. v., intr. *fall*, *rush ; rush forward*, *hasten forth ; fall backwards*, 291 ; tr. *overthrow*.
rursus, adv. [re, versus], *again*.
Rŭtŭli, ōrum, m. pl. *Rutulians*, ancient people of Latium, whose capital was Ardea ; adj. **Rŭtŭlus**, a, um, *Rutulian*.

săcer, cra, crum, adj. *sacred*, *holy ;* n. pl. **săcra**, orum, *sacred rites*, *holy things*, *sacrifice*.
săcerdos, ōtis, c. [sacer], *priest*, *priestess*.
Săces, ae, m. a Rutulian warrior.
săcrārium, ii, n. [sacer], *shrine*, *sanctuary*.
săcro, āre, āvi, ātum, tr. v. [id.], *dedicate* to a deity, *consecrate*, *hallow*.
saecŭlum, i, n. *a generation ;* per saecula, *through the ages*.
saepĕ, adv. *often*.
saepio, īre, psi, ptum, tr. v. *hedge* or *hem in*.
saetĭger, ĕra, ĕrum, adj. [saeta, gero], *bristly*.
saevio, īre, ii, ītum, intr. v. [saevus], *rage*, *be frantic*.
saevus, a, um, adj. *roused to fury*, *fierce*, *angry*, *cruel ; dire*, *dread*.
săgitta, ae, f. *arrow*, *shaft ; arrow wound*, 746.
salsus, a, um, adj. [sal], *salted*, *salt*.
saltus, ūs, m. [salio], *a leap*, *bound*.
sălūber or **sălūbris**, bris, bre, adj. [salus], *health-giving*.
sălūs, ūtis, f. [cf. salvus], *health*, *safety* ; *hope of safety*, 653.
sălūto, āre, āvi, ātum, tr. v. [salus], *wish health to*, *greet*.
sancio, īre, nxi, nctum, tr. v. [cf. sacer], *sanctify ;* hence *decree*, *sanction*.
sanctus, a, um, part. of sancio as adj. *holy*, *sacred*.
sanguĭnĕus, a, um, adj. [sanguis], *bloody*, *bloodstained ; crimson*.
sanguis, ĭnis, m. *blood*.
săta, see **sero**.
sătis, adv. [cf. ἄδην], *sufficiently*, *enough*.

Sāturnius, a, um, adj. *of Saturn;* **Saturnia**, ae, f. (of Juno), *daughter of Saturn.*

Sāturnus, i, m. [sero, *sow*], *Saturn*, myth. king of Latium, god of agriculture and civilization; identified with Gr. Κρόνος, and so father of Jupiter, Pluto, Neptune, and Juno.

satus, part. of sero.

saucius, a, um, adj. *wounded.*

saxum, i, n. *rock.*

scālae, ārum, f. pl. [scando], *scaling-ladder.*

scĕlĕrātus, a, um, part. of scelero, as adj. *wicked; guilty.*

sceptrum, i, n. [σκῆπτρον], *sceptre.*

scī-lĭcet, adv. [scire licet, *one may know*], *of a surety, evidently.*

scindo, ĕre, scĭdi, scissum, tr. v. [cf. σχίζω], *tear, rend.*

scintilla, ae, f. [cf. σπινθήρ], *spark.*

scio, scīre, scīvi, scītum, tr. v. [rt. sci, *divide, distinguish*, cf. scindo], *know, understand.*

scŏpŭlus, i, m. [σκόπελος], projecting *rock, crag, cliff; stone.*

scūtum, i, n. [cf. σκῦτος], *shield* (oblong, of leather-covered wood).

sē, or **sēsē**, gen. sŭi, reflex. pron. *himself, herself, itself; themselves;* secum, *with himself*, etc.

sĕco, āre, cui, ctum, tr. v. [cf. scindo], *cut, cleave through.*

sĕcundus, a, um, adj. [sequor], lit. *following;* hence *next, second;* or of wind, etc. *following, favouring.*

sĕcūris, is, f. (acc. im or em, abl. i), [seco], *axe.*

sēcus, adv. [sequor, lit. *following*], *otherwise.*

sĕd, conj. *but, yet.*

sĕdeo, ēre, sēdi, sessum, intr. v. [cf. sedes, ἕζομαι], *be seated, sit;* of bird, *perch.*

sēdēs, is, f. [sedeo], *seat; abode.*

sēdo, āre, āvi, ātum, tr. v. [id.], *calm, quiet;* part. **sēdātus**, a, um, as adj. *tranquil, composed.*

sĕgēs, ĕtis, f. *cornfield; harvest, crop.*

segnis, e, adj. *slow, sluggish;* comp. -nior.

segnĭter (rarely **segnĕ**), adv. [segnis], *slowly, lazily;* comp. segnius.

sĕmĕl, adv. [cf. simul, similis; rt. sam, *together*, cf. ἅμα], *once, once for all.*

sēmi-ănĭmis, e, adj. (quadrisyll. 356 n.), [animus], *half alive, half dead.*

sēmĭ-nĕcis, is (not in nom. sing.), adj. [nex], *half dead.*

sēmĭ-vir, vĭri, m. adj. *half man*, i.e. *unmanned; emasculate*, 99.

sempĕr, adv. [cf. semel], *always.*

sĕnecta, ae, f. [senex], *old age.*

sĕnex, sĕnis, adj. *old, aged;* comp. senior; as subst. **sĕnex**, is, c. *old man* or *woman;* comp. senior, *an elderly person.*

sensus, ūs, m. [sentio], *sense, feelings.*

sententia, ae, f. [id.], *a way of thinking, opinion, feeling.*

sentio, īre, sensi, sensum, tr. v. *discern by the senses, perceive, feel.*

septem-plex, ĭcis, adj. [plico], *sevenfold.*

sĕpulchrum, i, n. [sepelio], *grave, tomb.*

sĕquor, sĕqui, sĕcūtus, tr. and intr. dep. v. [ἕπομαι], *follow; pursue, chase; follow up, press on, attack; aim at,* 354; *ensue, result, attend,* 153, 912.

Sĕrestus, i, m. a Trojan warrior.

Sergestus, i, m. a Trojan warrior.

sermo, ōnis, m. [sero, *join*], *conversation, discourse, speech, language.*

sĕro, ĕre, sēvi, sătum, tr. v. *sow, plant; beget;* part. **sătus**, with abl. *begotten by,* hence *son* or *daughter;* sata nocte, *daughter of Night;* **săta**, ōrum, n. pl. *standing corn, crops.*

serpens, ntis, c. [serpo], *serpent, snake.*

serpo, ĕre, psi, ptum, intr. v. [cf. ἕρπω, repo], *creep, crawl.*

sērus, a, um, adj. *late;* adv. acc. serum canit, *sings late,* 864 n.

servo, āre, āvi, ātum, tr. v. *save, preserve.*

sēsē, see **se**.

seu, see **sive**.

sex, card. adj. indecl. [ἕξ], *six.*

sī, conj. [εἰ], *if.*

sīc, adv. *so, thus.*

sīdĕrĕus, a, um, adj. [sidus], *of the stars, starry;* of shield, *glittering.*

sīdus, ĕris, n. *constellation, group of stars; bad weather,* 451 n.

signĭfĭco, āre, āvi, ātum, tr. v. [signum, facio], *indicate by signs, beckon.*

signo, āre, āvi, ātum, tr. v. [signum], *mark, mark out, indicate.*

signum, i, n. *mark, token; signal.*

Sīla, ae, f. a mountainous forest in Bruttium, 715.

silva, ae, f. [cf. ὕλη], *wood, forest.*

sĭmĭlis, e, adj. [cf. semel], *like.*

sĭmŭl, adv. [id.], *at once, at the same time; therewith;* simul ac, *as soon as;* simul ... simul, 268 n., 758 n.

sīn, conj. [for si ne], *if however, but if.*

sĭnĕ, prep. with abl. *without.*

sĭno, ĕre, sīvi, sĭtum, tr. v. *let, suffer, allow, permit.*

sisto, ĕre, stĭti, stătum, tr. and intr. v. [cf. ἵστημι, sto], *cause to stand; check* steed; *stand.*

sī-vĕ or **seu**, conj. *or if;* sive (seu) ... sive (seu), *if.. or if, whether ... or.*

sŏcer, ĕri, m. *father-in-law.*

sŏcio, āre, āvi, ātum, tr. v. [socius], *associate, ally; give in marriage*, 27.

sŏcius, ĭi, m. [rt. of sequor], *an ally, comrade.*

sōl, sōlis, m. [cf. σέλας, ἥλιος], *the sun;* personified, 176.

sŏleo, ēre, ĭtus, intr. semi-dep. v. *be accustomed, wont.*

sŏlium, ii, n. [rt. of sedeo, cf. solum, sella, etc.], *seat*, esp. *throne.*

sollemnis, e, adj. [sollus = totus, annus, prop. *annual*], *wonted, usual.*

sollĭcĭto, āre, āvi, ātum, tr. v. [sollicitus], *move violently; work to and fro, worry at*, 404.

sōlor, āri, ātus, tr. dep. v. *comfort, console.*

sŏlum, i, n. *ground, soil.*

sōlus, a, um, gen. īus, adj. *alone.*

solvo, ĕre, solvi, sŏlūtum, tr. v. [se-luo, *unbind*], *loosen; let loose.*

somnus, i, m. [for sopnus, cf. sopor, ὕπνος], *sleep.*

sŏnĭtus, ūs, m. [sono], *noise, sound, roar, utterance.*

sŏno, āre, ui, ĭtum, tr. and intr. v. *make a noise, sound;* of owl, *screech, hoot;* of bird, *twitter;* of twigs, *crackle;* tr. *utter; vaunt;* part. **sonans**, *clamorous, screaming*, 248.

sŏnōrus, a, um, adj. [sonor], *sounding, noisy.*

sŏnus, i, m. [sono], *noise, sound, scream.*

sŏror, ōris, f. *sister.*

sors, rtis, f. *a lot; one's fate, fortune; the fortune of war*, 932.

sortior, īri, ītus, tr. dep. v. *draw lots for; seek to gain by chance, seek to win*, 920.

spargo, ĕre, rsi, rsum, tr. v. [cf. σπείρω], *scatter, sprinkle.*

spătium, ii, n. [rt. spa, *draw*, cf. σπάω, Eng. span, etc.], *room, space; distance; portion* of the lists, 129.

spĕcĭmen, ĭnis, n. [specio in aspicio, etc.], *mark, token.*

specto, āre, āvi, ātum, tr. freq. v. [id., cf. σκέπτομαι], *behold, gaze at, watch.*

spĕcŭlātor, ōris, m. [speculor], *spy, scout.*

spēro, āre, āvi, ātum, tr. v. [spes], *hope for, expect.*

spēs, ēi, f. *hope.*

spīcŭlum, i, n. dim. [rt. spi, *sharp*, cf. spica], *dart, javelin, arrow.*

spīra, ae, f. [σπεῖρα], *coil* of serpent.

spīrĭtus, ūs, m. [spiro], *breath, breeze, blast.*

splendeo, ēre, intr. v. *shine, gleam;* part. **splendens**, *gleaming.*

spŏlio, āre, āvi, ātum, tr. v. [spolium], *strip, despoil, rob of.*

spŏlium, ii, n. [cf. σκῦλον], *arms* or *armour stripped from a foe, spoil, trophy.*

spondeo, ēre, spŏpondi, sponsum, tr. v. [cf. σπένδω, σπονδή], *promise solemnly, pledge oneself.*

spūmo, āre, āvi, ātum, intr. v. [spuma], *foam, froth;* part. spumans, *foaming.*

spūmōsus, a, um, adj. [id.], *full of foam, foaming.*

squāleo, ēre, ui, intr. v. [squalor], *be stiff* or *rough* with anything; squalentem auro, *stiff with scales of gold.*

stagnum, i, n. [cf. τέναγος], *pond, tank.*

stătuo, ēre, ui, ūtum, tr. v. [status, fr. sto], *set up, place, set;* loco statuit, *checked*, 506.

sternax, ācis, adj. [sterno], *that throws its rider, restive*, 364 n.

sterno, ĕre, strāvi, strātum, tr. v. (cf. στορέννυμι, strages, etc.], *spread out, strew; lay low, prostrate.*

Sthĕnĕlus, i, m. a Greek warrior.

stirps, pis, c. [see 208 n.], *stock, stem, race, family.*

sto, stāre, stĕti, stătum, intr. v. [rt. sta, *stand*, cf. ἵστημι], *stand;* of spear, *stand fixed;* of blood, *be stanched*, 422; of sky, *be columned* with dust, 408 n.; with inf. *it is my purpose to*, 678 n.

strāges, is, f. [sterno], *overthrow, destruction, carnage.*

strīdo, ĕre, and strīdeo, ēre, di, intr. v. *make a grating noise, creak, whizz, whistle, whirr.*

strīdor, ōris, m. [strideo], *a creaking noise, buzzing, whir.*

strīdŭlus, a, um, adj. [id.], *whizzing, creaking*, etc.

stringo, ĕre, inxi, ictum, tr. v. [rt. strig, *squeeze*, cf. strangulo], *draw tight; strip off; draw* sword.

struo, ĕre, xi, ctum, tr. v. [cf. sterno], *pile up, arrange; contrive, devise.*

stŭdium, ii, n. [studeo], *zeal, eagerness.*

stŭpeo, ēre, ui, intr. v. *be amazed, stand in amaze.*

Stўgius, a, um, adj. [Styx], *Stygian, of the Styx*, the chief river in the lower regions.

suādeo, ēre, si, sum, tr. and intr. v. [cf. suavis], *advise, persuade.*

sŭb, prep. [cf. ὑπό]. I. with abl. *under, beneath; deep in*, 950; *at the foot of, near;* sub ipsa acie, *close on the very line of battle*, 811. II. with acc. after verbs of motion, *under, below; down to*, 14; sub umbras, *to the shades below*, 952; *near to, up to, to*, 579.

sub-do, ĕre, dĭdi, dĭtum, tr. v. *place beneath.*

sŭb-eo, īre, ĭi, ĭtum, tr. and intr. v. *come* or *go under* or *up to;* of cavalry, *ride up*, 408; *come to the help of; take the place of*, 471; of stone, *get beneath*, i.e. *raise*, 899. **subitus**, see below.

sūb-ĭcio, ĕre, iēci, iectum, tr. v. [iacio], *throw* or *place under* or *near;* ignem, *kindle a flame*, 66; se in equos, *fling themselves on their steeds*, 288.

sŭb-ĭgo, ĕre, ēgi, actum, tr. v. [ago], *overcome, conquer; force, compel.*

sŭbĭto, adv. [subitus], *suddenly.*

sŭbĭtus, a, um, part. of subeo, as adj. *sudden, unexpected.*

sub-lābor, i, lapsus, intr. dep. v. *sink down;* of old age, *steal upon* or *undermine*, 686.

sublātus, part. of **tollo**.

sublīmis, e, adj. *lofty; standing at one's full height*, 788.

sub-mitto, ĕre, mīsi, missum, tr. v. *lower, make to droop;* furorem, *control* wrath, 832; part. **submissus**, a, um, as adj. *lowered, low, humble, submissive*, 807.

sub-rīdeo, ēre, si, intr. v. *smile gently.*

subsĭdium, ii, n. [subsido], milit. *reserves; aid, help.*

sub-sīdo, ĕre, sēdi, sessum, intr. v. *sit* or *crouch down, sink down.*

sub-sisto, ĕre, stĭti, intr. v. *stand still, halt, pause.*

subter, prep. with acc. or abl. *beneath.*

sub-vĕnio, īre, vēni, ventum, intr. v. *come to the aid of*, with dat.

suc-cēdo, ĕre, cessi, cessum, intr. v. *go under, enter; go up to; be raised to* the gods, 235.

successus, ūs, m. [succedo], *happy issue, triumph, success.*

suc-cĭdo, ĕre, cĭdi, intr. v. [cado], *sink down, fall.*

suc-cingo, ĕre, nxi, nctum, tr. v. *gird up, gird.*

suc-curro, ĕre, curri, cursum, intr. v. *hasten to the help of, succour, help.*

Sūcro, ōnis, m. a Rutulian warrior.

sūcus, i, m. [cf. sugo], *juice, sap.*

sūdor, ōris, m. [sudo], *sweat.*

suf-fĭcio, ĕre, fēci, fectum, tr. and intr. v. [sub, facio], tr. *afford, supply;* intr. *be sufficient, be strong enough, suffice.*

sum, esse, fui, irreg. intr. v. *be, exist.*

summa, ae, f. [summus], *the main thing, chief point; the most important part*, 572 n.

summus, see under **superus**.

sūmo, ĕre, mpsi, mptum, tr. v. [for sub-imo, fr. emo], *take up, take; exact* penalty.

sŭper, adv. [cf. ὑπέρ], *above, in addition.*

sŭperbus, a, um, adj. [cf. super, ὑπέρβιος], *haughty, proud.*

sŭpĕr-immĭneo, ēre, intr. v. *overhang*, *tower above*.

sŭpĕro, āre, āvi, ātum, v. [super], intr. *have the mastery*, *prevail ; survive*, *remain over;* tr. *surpass*, *vanquish*.

sŭperstĭtio, ōnis, f. [super, sto], *excessive religious fear*, *superstition ; an object of reverential awe*, 817.

sŭpĕrus, a, um, adj. [super], *that is above*, *upper*, *higher ;* subst. **Sŭpĕri**, ōrum, m. pl. *the Gods above ;* comp. **supĕrior** ; sup. (1) **sŭprēmus**, a, um, *highest*, *topmost ; last ;* ad supremum, *to the final issue*, 803 n. ; and (2) **summus**, a, um, (i.) *uppermost*, *topmost*, *the top of ;* summa oscula, *the edges of his lips*, 434 ; s. corpus, *the surface of his body*, 376; (ii.) *greatest*, *utmost*.

sŭper-vĕnio, īre, vēni, ventum, intr. and tr. v. *come upon* or *over*.

supplex, ĭcis, adj. [sub, plico], *submissive*, *suppliant;* subst. *a suppliant*.

supplĭcĭter, adv. [supplex], *humbly*, *submissively*.

sŭprā, adv. and prep. with acc. [superus], *above*.

sūra, ae, f. *calf* of leg.

surgo, ĕre, surrexi, surrectum, intr. v. [sub, rego], *arise*, *rise*.

sūs, sŭis, c. [ὗς], *swine*, *hog*, *sow*.

sus-cĭto, āre, āvi, ātum, tr. v. [subs = sub], *lift up*, *raise ; arouse*, *incite ; awaken* carnage, 499.

sus-pendo, ĕre, di, sum, tr. v. [id.], *hang up*.

suspĭcio, ĕre, spexi, spectum, tr. and intr. v. [sub, specio, only in comp.], *look up* or *up at*.

sustento, āre, āvi, ātum, tr. freq. v. [sustĭneo], *hold up*, *support ; rally*, 662.

sus-tĭneo, ēre, tĭnui, tentum, tr. v. [subs = sub, teneo], *hold up*, *sustain*.

sustŭli, perf. of **tollo**.

sūtĭlis, e, adj. [suo], *sewed together*, *well stitched*, 273.

suus, a, um, reflex. poss. pron. [se, sui], *of himself*, etc., *his*, *her* or *its own ;* sui, *his own men*, 312 ; di sui, *the gods he served*, 540.

Sȳbăris, is, m. a Trojan warrior.

tābeo, ēre, intr. v. [cf. tabes], *waste away ;* of cheeks, *be worn*, *bloodless*, 221.

tăbŭlātum, i, n. [tabula], *floor*, *story* of house.

Tăburnus, i, m. small mountain range between Samnium and Campania, 715.

tăceo, ēre, cui, cĭtum, intr. v. *be silent*.

tăcĭtus, a um, part. of taceo as adj. *silent*, *in silence*.

tālis, e, adj. [cf. τηλίκος], *of such a kind*, *such*, *like h m*,

etc.; talin for tali-ne, by apocope, 874.

Tălōs, i, m. a Rutulian warrior.

tămen, adv. [tam], *yet, however, in spite of that.*

Tănāis, is, m. Rutulian warrior.

tandem, adv. [tam, suffix dem, lit. *just so far*,], *at length, at last.*

tango, ĕre, tĕtĭgi, tactum, tr. v. *touch.*

tanto, adv. [tantus], usu. with comp. *by so much.*

tantum, adv. [id.], *so much; only.*

tantus, a, um, adj. [tam], *of such size, so great, so much, so grievous;* tanton by apocope for tanto-ne, 503.

tardo, āre, āvi, ātum, tr. v. [tardus], *hinder, delay, make slow.*

Tartăra, ōrum, n. pl. *the infernal regions, Tartarus, hell.*

Tartărĕus, a, um, adj. [Tartarus], *Tartarean, infernal.*

taurus, i, m. [ταῦρος], *bull.*

tectum, i, n. [tego], *roof; house.*

tĕgo, ĕre, xi, ctum, tr. v. [cf. Eng. thatch, στέγω, German decken], *cover; protect; hide, conceal.*

tellūs, ūris, f. [cf. terra], *the earth; land, ground.*

tēlum, i, n. [cf. τόξον], *missile, dart, javelin; arrow head,* 387.

tēmo, ōnis, m. *pole* of chariot.

tempestas, ātis, f. [cf. tempus], *a season; stormy weather, tempest.*

tempto, āre, āvi, ātum, tr. freq. v. [tendo], *handle, touch; attack, assail; attempt, essay, endeavour; try,* i.e. *seek to match,* 484.

tempus, ŏris, n. [rt. tem, (τέμνω), lit. *section* of time, cf. templum], *a portion of time, time, occasion;* pl. *the temples* of head (prop. the *right* or *fatal* spot).

tĕnax, ācis, adj. [teneo], *holding fast; biting,* 404.

tendo, ĕre, tĕtendi, tentum and tensum, tr. and intr. v. [cf. τείνω, teneo], *stretch, extend; hold out* hands; *strive, press on to; advance against.*

tĕneo, ēre, tĕnui, tentum, tr. v. [cf. τείνω, tendo], *hold, hold fast, retain, seize, occupy; withhold; enfold,* 673; *strive to stay,* 55.

tĕr, num. adv. [tres], *thrice.*

tergum, i, n. *the back* of man or beast; a tergo, *behind.*

tĕro, ĕre, trīvi, trītum, tr. v. [rt. ter, *rub*, cf. τείρω, τρίβω, teres], *rub, chafe.*

terra, ae, f. [lit. *dry* land, cf. torreo], *the earth; land;* personified, 176, etc.

terreo, ēre, ui, ĭtum, tr. v. [cf. τρέω], *frighten, affright.*

terrĭbĭlis, e, adj. [terreo], *dreadful.*

terrĭfĭcus, a, um, adj. [id., facis], *fearful.*

terrĭto, āre, tr. freq. v. [terreo], *terrify*, *scare.*
terror, ōris, m. [id.], *dread.*
testis, is, c. *witness.*
testor, āri, ātus, tr. dep. v. [testis], *bear witness*, *testify ; call to witness*, *invoke.*
tētē, strengthened form of te, from tu.
Teucrus, a, um, adj. *Trojan* (so called after Teucer, king of Troy, son-in-law of Dardanus); pl. **Teucri**, *the Trojans.*
Thămȳris, is, m. a Rutulian warrior.
Thersĭlŏchus, i, m. a Trojan warrior.
thōrax, ācis, m. [θώραξ], *breastplate*, *cuirass.*
Thrāca, ae, f. [Θρᾴκη] *Thrace.*
Thȳbrīnus, a, um, adj. [Thybris, *the Tiber*], *of the Tiber.*
Thymbraeus, i, m. a Trojan.
Thȳmoetes, ae, m. a Trojan warrior.
tĭmeo, ēre, ui, tr. and intr. v. *fear ;* part. **tĭmens**, *affrighted.*
tinguo, ĕre, nxi, nctum, tr. v. [cf. τέγγω], *moisten*, *dip in dye.*
tollo, ĕre, sustŭlī, sublātum, tr. v. [cf. tolero, tuli, etc.], *lift up*, *raise ; put an end to*, *remove ;* sublatis dolis, *without guile*, 26 ; se tollere, *rise.*
Tŏlumnius, ii, m. a Latin augur.
tŏno, āre, ui, ĭtum, intr. and tr. v. *thunder.*
tormentum, i, n. *engine for hurling missiles*, 922 n.
torpor, ōris, m. [torpeo], *numbness*, *lethargy.*
torqueo, ēre, torsi, tortum, tr. v. [cf. τρέπω, στρέφω], *turn*, *twist ; whirl*, *brandish*, *hurl*, *shoot ; sway*, *govern ;* tortus, of circle, *twisted*, i.e. *winding*, 481.
torris, is, m. [torreo], *firebrand.*
tortus, part. of **torqueo.**
tŏrus, i, m. bulging mass of *muscle*, 7 n ; *couch.*
tŏt, indecl. num. adj. *so many.*
tŏtĭdem, indecl. num. adj. [tot], *just so many.*
tŏtĭens, adv. [id.], *so often.*
tōtus, a, um, gen. īus, adj. *all*, *the whole*, *universal.*
trăbālis, e, adj. [trabs], *of beams ; like a beam*, 294.
trabs, trăbis, f. *a beam.*
trăho, ĕre, xi, ctum, tr. v. *draw*, *drag*, *drag along.*
trans-ădĭgo, ĕre, ēgi, actum, tr. v. *thrust* or *drive through*, of sword, with doub. acc., 508 ; see also 276.
trans-eo, īre, ii, ĭtum, tr. and intr. v. *go* or *pass by* or *through.*
tran-sĭlio, īre, ui, rarely īvi, tr. and intr. v. [trans, salio], *lead across* or *over ;* of missile, *cleave*, 859.
trĕmĕ-făcio, ĕre, fēci, factum, tr. v. *cause to tremble ;* part. **trĕmĕfactus**, *trembling.*

trĕmesco, ĕre, tr. and intr. incept. v. [tremo], *begin to tremble.*

trĕmo, ĕre, ui, intr. v. [cf. τρέμω], *tremble, quiver.*

trĕmor, ōris, m. [id.], *a trembling.*

trĕpĭdo, āre, āvi, ātum, intr. v. [trepidus], *bustle about in haste* or *fright; be in eager haste;* multa tr. *makes many a trembling attempt*, 403.

trĕpĭdus, a, um, adj. [rt. in τρέπω, *turn*], *agitated, trembling;* trepidae rerum, *terrified about their fortunes*, 589 n.

tres, tria, card. adj. [τρεῖς], *three.*

tristis, e, adj. *sad, grievous, severe.*

Trōia, ae, f. *Troy*, city in Phrygia.

Trōiānus, a, um, adj. *Trojan;* subst. *a Trojan.*

Trōiŭgĕna, ae, c. adj. [Troia], gigno], *Troy-born;* as subst. *a Trojan.*

Trōĭŭs, a, um, adj. *Trojan.*

Trōs, ōis, m. adj. *Trojan;* subst. *a Trojan;* **Trōĕs**, *the Trojans.*

trŭcīdo, āre, āvi, ātum, tr. v. [rt. tru in trux (or (?) truncus), caedo], *slaughter, massacre.*

truncus, a, um, adj. *maimed, mutilated.*

truncus, i, m. *trunk* of tree.

tu, tui (pl. **vos**), pers. pron. [σύ], *thou;* amore tui, *by love for thee*, 29; with emphatic suffix -te, tute, tete.

tŭeor, ēri, ĭtus, (tūtus in Sallust), tr. dep. v. *look at, watch; protect, guard.*

tŭli, perf. of **fero**.

tum, adv. *then.*

tŭmultus, ūs, m. *commotion, tumult, din.*

tŭmŭlus, i, m. [tumeo, *swell*], *mound, hillock, hill.*

turba, ae, f. [cf. turma, τύρβη], *disorder; crowd.*

turbĭdus, a, um, adj. [turba], *confused, disordered, troubled, wild; whirling*, 283, 685.

turbo, āre, āvi, ātum, tr. v. [id.], *throw into confusion; dismay, disturb, distract, trouble; break* treaty; part. **turbātus**, *disordered, distracted, dazed*, etc.

turbo, ĭnis, m. [cf. turbo, are], *whirlwind, hurricane; whirl; swoop*, 855; *launching* of missile, 320 n.

Turnus, i, m. king of the Rutulians.

turpo, āre, āvi, ātum, tr. v. [turpis], *defile, besmirch.*

turris, is, f. [τύρσις], *tower.*

Tusci, ōrum, m. pl. (= Etrusci), *the Tuscans* or *Etruscans*, inhabitants of Etruria.

tuus, a, um, pers. pron. [tu], *thy, thine;* tui, *thy kin, thy ancestors, thy friends*, etc.

Tȳdīdes, ae, m. patron. *son of Tydeus*, i.e. *Diomedes.*

tȳrannus, i, m. [τύραννος], a despotic *sovereign, monarch; prince.*

Tyrrhēnus, a, um, adj. *Tyrrhenian*, *Etruscan* (the Tyrrhenians being a Pelasgian people who emigrated to Italy and formed the parent stock of the Etruscans).

ŭbĭ, adv. rel. indef. and interrog. *where ; when.*

Ūfens, ntis, m. a Latin warrior.

ullus, a, um, gen. īus, adj. [unus], *any* in neg. or virtual neg. sentences.

ultĕrior, us, comp. adj. [obsol. ulter, cf. ultra], *farther;* sup. ultĭmus, *farthest.*

ūltra, adv. [id.], *beyond;* comp. ultĕrius, *beyond*, *farther.*

ultrŏ, adv. [id.], *beyond ; moreover ; beyond what could be expected*, hence *of his own accord*, *unprompted*, 3 n.

Umber, bri, m. (sc. canis), *an Umbrian hound* (Umbria being a district in central Italy), 753.

umbra, ae, f. *shade*, *shadow*, *cloud.*

ŭmĕrus, i. m. [cf. ὦμος], *shoulder.*

ūmĭdus, a, um, adj. [umeo], *moist*, *damp.*

umquam, adv. *at any time*, *ever.*

ūn-ănĭmus, a, um, adj. [unus], *of one mind*, *with one accord.*

uncus, a, um, adj. [uncus, *hook*, cf. ἀγκών angulus], *hooked*, *crooked*, of talons.

unda, ae, f. [rt. ud, *be wet ;* cf. udus, ὕδωρ], *wave.*

undĭquĕ, adv. [unde], *from* or *on every side.*

undo, āre, āvi, ātum, intr. v. [unda], *rise in waves*, *surge*, *roll ;* undans, of reins, *flowing*, 471.

unguis, is, m. [cf. ὄνυξ], *nail ; hoof ; talon.*

ungŭla, ae, f. [unguis], *claw ; hoof.*

ūnus, a, um, gen. īus, card. adj. [cf. εἷς, οἶος, *alone*], *one*, *a single ;* in unum, *together ; the one*, *the only*, *alone.*

urbs, urbis, f. *city ; = our walls*, 34.

urgueo, ēre, ursi, tr. v. *press*, *press on*, *press hard upon*, *overwhelm.*

usquam, adv. [us, fr. ubi], *anywhere.*

usquĕ, adv. [id.], prop. *all the way to* a place ; usque adeo, *to such an extent*, *so very.*

ūsus, ūs, m. [utor], *use*, *employment*, *practice.*

ŭt or **ŭtī**, I. adv. *in what manner*, *how ; as*, *even as*, *like ; as soon as ; when ;* ut primum, *as soon as.* II. conj. with subj. *in order that ; so that ; although.*

ūtor, ūti. ūsus, dep. v. with abl. *make use of*, *employ.*

ŭtrimquĕ, adv. [uterque], *from* or *on both sides* or *each side.*

văcuus, a, um, adj. [vaco], *empty.*

văleo, ēre, ui, ĭtum, intr. v. [cf. vis], *be strong*, *be*

powerful, have power; quidquid vales, *all thy strength,* 892; with inf. *be able to,* 782.

vălĭdus, a, um, adj. [valeo], *strong, mighty.*

vānus, a, um, adj. [for vacnus, cf. vaco], *empty, void.*

vărio, āre, āvi, ātum, tr. and intr. v. [varius], *change.*

vărius, a, um, adj. *different, varying, various, manifold, shifting, changeful.*

vastus, a, um, adj. [cf. vanus, vacuus], *empty; immense, vast, mighty.*

-vĕ, enclitic conj. [vel], *or;* -ve ... ve, *either ... or.*

vĕho, ĕre, xi, ctum, tr. v. *bear, carry.*

vĕl, conj. [imperat. of volo, lit. *choose* which you wish], *or;* vel ... vel, *either ... or.*

vēlo, āre, āvi, ātum, tr. v. [velum], *cover, veil.*

vēlum, i, n. *a curtain, veil;* usu. pl. *a sail.*

vĕl-ŭt or **vĕlŭti**, adv. *just as, even as.*

vēnantes, see **venor**.

vēnātor, ōris, m. [venor], *a hunter;* v. canis, *a hound,* 751.

vĕnēnum, i, n. *poison.*

vĕnĕrābĭlis, e, adj. [veneror], *revered.*

vĕnĕror, āri, ātus, tr. dep. v. *worship, pay homage to.*

vĕnio, īre, vēni, ventum, intr. v. [cf. βαίνω], *come; advance;* impers. ventum est, *he had come,* 739 n.

vēnor, āri, ātus, tr. and intr. dep. v. *hunt;* **venantes**, *hunters.*

ventōsus, a, um, adj. [ventus], *full of wind, windy.*

ventus, i, m. *wind.*

Vĕnus, ĕris, f. [cf. veneror], goddess of love; mother of Aeneas by Anchises.

verbēna, ae, f. *boughs of laurel, olive* or *myrtle; sacred boughs,* 120.

verber, ĕris, n. (nom. acc. and dat. s. not found), usu. pl. *lash, whip; beat* of wings.

verbum, i, n. [rt. er, cf. ἐρῶ ῥῆμα], *word.*

vergo, ĕre, tr. and intr. v. *bend;* of scales, *sink, incline,* 727.

vēro, adv. [verus], *in truth, indeed.*

verso, āre, āvi, ātum, tr. freq. v. [verto], *turn, bend;* of car, *drive,* 664.

vertex, ĭcis, m. [id.], *whirlpool; eddy; spire* of flame, 673; *crown* of head, *top, crest.*

verto, ĕre, ti, sum, tr. and intr. v. *turn; change, alter;* mid. use of pass. *wheel round,* 462; of feelings, *work,* 915.

vērum, adv. [verus], *truly; but in truth.*

vērus, a, um, adj. *true, real; fair,* 694; comp. verior.

vester, tra, trum, poss. pron. [vos], *your, yours.*

vestīgo, āre, āvi, ātum, tr. v. *track out, track.*

vestis, is, f. [cf. ἐσθής], *clothes, garment, robe.*
vĕto, āre, ui, ĭtum, tr. v. *forbid.*
vĕtus, ĕris, adj. *old, aged, of long standing.*
vĕtustas, ātis, f. [vetus], *great age* of things, *age.*
via, ae, f. [cf. veho, ὄχος], *way, track, course.*
vĭbro, āre, āvi, ātum, tr. and intr. v. *set in tremulous motion, brandish;* of hair, *curl*, 100.
vĭcis, (gen., no nom. sing.), vicem, vice, f. *change;* in vicem, *in turn.*
vĭcissim, adv. [vicis], *in turn.*
victĭma, ae, f. *a sacrifice, victim.*
victor, ōris, m. [vinco], *a conqueror;* as adj. in appos. *victoriously.*
victōria, ae, f. [id.], *victory.*
vĭdeo, ēre, vīdi, vīsum, tr. v. [cf. ἰδεῖν], *see, mark, look upon;* supine, mirabile visu, *wonderful to see;* pass. **vĭdeor**, *seem, appear.*
vincio, īre, vinxi, vinctum, tr. v. *bind, fetter.*
vinclum, i, n. [vincio], *bond, fetter.*
vinco, ĕre, vīci, victum, tr. v. *conquer, vanquish, overcome.*
viŏlentia, ae, f. [violentus, vis], *violence, impetuosity.*
viŏlo, āre, āvi, ātum, tr. v. [id.], *treat with violence; outrage, profane; stain*, 67.
vĭr, vĭri, m. *a man; a hero.*
vĭrāgo, ĭnis, f. [vir], *martial maid*, 468 n.
virgĭnĭtas, ātis, f. [virgo], *maidenhood, virginity.*
virgo, ĭnis, f. *maiden.*
virgultum, i, n. [for virguletum, fr. virgula, virga, *twig*], pl. only, *thicket; branches* or *foliage*, 207.
virtus, ūtis, f. [vir], *manliness, valour, courage.*
vis, vim, vi, pl. **vīres**, ium, ibus, f. defect. [ἴς, ἶφι], pl. usu. of physical strength; *strength, force, might, violence, power;* vi, *forcefully, strongly*, 93.
viscus, ĕris, usu. pl. **viscĕra**, um, n. *the internal organs,* including heart, lungs, etc.; *the vitals.*
vīta, ae, f. [cf. vivo, βίος], *life.*
vīvĭdus, a, um, adj. [vivus], *full of life, vigorous; eager*, 753; *undying*, 235.
vīvo, ĕre, xi, victum, intr. v. [cf. βίος, Eng. quick = alive], *live.*
vīvus, a, um, adj. [vivo], *alive, living.*
vix, adv. *with difficulty, scarcely.*
vŏcātus, ūs, m. [voco], *a calling, summons.*
vōcĭfĕror, āri, ātus, tr. and intr. dep. v. [vox, fero], *cry aloud, shout.*
vŏco, āre, āvi, ātum, tr. and intr. v. [cf. ἔπος, εἰπεῖν], *call, call upon, summon, invoke.*
volgus, see **vulgus**.

vŏlito, āre, āvi, ātum, intr. freq. v. [volo, *fly*], *flit* or *speed to and fro, hasten hither and thither, move swiftly.*

volnus, see **vulnus**.

vŏlo, velle, vŏlui, tr. and intr. irreg. v. [cf. βούλομαι], *will, be willing, wish, wish for;* part. **vŏlens**, *of my free will, willingly.*

vŏlo, āre, āvi, ātum, intr. v. [cf. velox, volucer], *fly.*

voltus, see **vultus**.

vŏlŭcer, cris, cre, adj. [volo, *fly*], *flying, winged, swift;* subst. **vŏlucris**, is, f. *a bird.*

vŏluntas, ātis, f. [volens], *will, desire; goodwill.*

vŏlūto, āre, āvi, ātum, tr. freq. v. [volvo], *roll* or *turn about* or *over; revolve* or *turn over* in the mind.

volvo, ĕre, volvi, vŏlūtum, tr. v. *roll, turn about.*

vos, see **tu**.

vōtum, i, n. [voveo], *a vow; desire, prayer.*

vŏveo, ēre, vōvi, vōtum, tr. and intr. v. *vow* to a deity; votas vestes, *votive garments*, 769.

vox, vōcis, f. [cf. voco], *voice, sound, cry; words;* voce voco, *call aloud upon*, 483.

Vulcānius, a, um, adj. *of Vulcan*, the fire god, son of Jupiter and Juno.

vulgo, āre, āvi, ātum, tr. v. [vulgus], *make general* or *common; spread* news.

vulgus (**volgus**), i, n. (rarely m.), *the common people, the public; mass, crowd.*

vulnus (**volnus**), ĕris, n. *wound.*

vultus (**voltus**), ūs, m. *the countenance, looks, mien.*

Zĕphȳrus, i, m. [Ζέφυρος], *gentle west wind, Zephyr.*

GLASGOW: PRINTED AT THE UNIVERSITY PRESS BY ROBERT MACLEHOSE AND CO.